

REAL LIFE EXAMPLE WHERE DHAMMA VIPASSANA techniques WERE APPLIED with WISDOM OF SAMPAJANA (UPDATED 05- March- 2021)

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IMPORTANT NOTE on How to observe SENSATIONS: (5-march-2022) (VIPASSANA)

Wherever I have mentioned 'HOW TO OBSERVE SENSATIONS or HOW DO WE OBSERVE SENSATIONS', Following TEXT shall be taken as TRUE AND LATEST (5-march-2022)

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A SADHAK, MUST train them to ignore gross sensation and INSTEAD OBSERVE subtle sensations through mind's eye or inner vision, that are arising at CONTACT where gross sensation touches body part affected by sensation. This means you are observing SENSATIONS but at their exact arising near to surface of skin where sensation makes contact with body part skin. If you have learnt to observe exact contact moment or sensation at their exact arising location, when sensation makes contact with affected body part, you would have learnt to eradicate sensation at the root. Thus, meditating on sensations at CONTACT or at their exact arising location, one is able to alleviate misery from the root.

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There lies 2 SELFs on same branch of consciousness that informs you of arising sensations, one SELF, that observes and other SELF, that reacts and evaluates. Here, one is required to choose SELF that simply observes and does not react. Be an OBJECTIVE OBSERVER and maintain absolute equanimity when observing sensations. SIMPLY OBSERVE sensations at their exact arising, with BLANK MIND, DO NOT ANALYZE or GIVE ANY OPINION, do not do any evaluation of any kind, good or bad. SIMPLY OBSERVE sensations as they happen within affected body part till the sensations are gross or thick until they have mellowed down.

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Simply saying we are observing sensations with mind's eye or inner vision, without missing even a single sensation, at their exact arising location, sometimes HOLISTICALLY, sometimes piece by piece, moving inch by inch, one second here and next second there, WITHIN affected body part.

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We shall continue to observe sensations within affected body parts, scanning the affected body part through inner vision or mind's eye as long as that SENSATIONS are gross or visible.

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All existence in essence is impermanent, suffering and no-self (i.e., as experienced by mind body-consciousness and 6 sense)

+++ What is the right way to observe breathe?

is to observe “AIR THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INCOMING AIR and OUTGOING Air that happens JUST OUTSIDE OR AT NOSE DOOR’s (both nostrils) without missing even a single breathe. Here a sadhak makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes breathes that comes in; mindful he observes breathes that goes out,

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WHEN MEDITATING on ANAPANA, a SADHAK, shall remind them that they are NOT MEDITATING ON BREATH, but that, they are meditating actually on INCOMING AIR and OUTGOING AIR at nose door and when doing such observation of AIR, they must ignore nose, as if nose does not exist and they ONLY SEE AIR as INCOMING AND OUTGOING at location selected for observation. The mind’s eye or inner eye is FIXED at LOCATION OF OBSERVATION (nose door) selected, and then one SIMPLY OBSERVES Air as incoming or outgoing or making contact as per each ANAPANA stages.

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DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let go, all worldly interaction with all ‘forms’ (phenomenon, people, objects), I breathe In and Out

RENOUNCING or let go, all sense media ‘feelings and thoughts’, I breathe In and Out

RENOUNCING or let go, MIND Interaction and ‘evaluations aka perceptions’, I breathe In and Out

RENOUNCE or let go, ‘BODILY reactions or volitional act or formations, I breathe In and Out

RENOUNCING or let go CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I breathe In and Out

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+++ What is GROSS OBSERVATION of BREATHE V/S SUBTLE OBSERVATION of Breathe?

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The BREATHE observation at NOSE DOOR is a GROSS OBSERVATION of breathe. Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is “BREATHE”. In this case one FIXES THE MIND’S EYE or INNER VISION FOCUS, EXACTLY or JUST

OUTSIDE NOSE DOOR, and one then, observes INHALE air and EXHALE air, without missing even a single breathe.

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The “CONTACT of breathe observation at NOSE TIPS” (both oval shaped nose tips, or border skin of nostrils) is a SUBTLE OBSERVATION of breathe. Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is “both oval shaped NOSE TIPS”. In this case one FIXES THE MIND’s EYE or INNER VISION FOCUS, EXACTLY AT both oval shaped NOSE TIPS, and one then, observes ‘CONTACT SURFACE OF SKIN on nose tips’ where ever air or breathe touches or makes contact during inhale and exhale, without missing even a single breathe.

The “TOUCH OF AIR” is a SENSATION, but in this case of **SUBTLE OBSERVATION,** we are **NOT OBSERVING ‘touch of air’ or SENSATION,** but we are **observing ‘SURFACE OF SKIN on nose tips’** where all places breathe touched or made CONTACT with.

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This SUBTLE OBSERVATION techniques is also used when “observing sensations”. When observing sensations, we use sensations as a path to reach their exact arising location where sensation is making CONTACT with SKIN SURFACE of organ affected by sensation, and then “we observe that SURFACE of SKIN”, where sensation is MAKING CONTACT with skin surface at their exact arising. This is known as observing of sensation at subtle arising aka subtle observation of sensations.

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+++++++ **WHAT IS VIPASSANA MEDITATION?**

VIPASSANA is in 2 parts-

1)

ANAPANA breathe observation meditation

2)

INSIGHT MEDITATION (observe sensations and mental hindrances)

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Objective observation and **equanimity** are the TWO TOOLS that are used throughout the DHAMMA teachings of vipassana meditation.

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ANAPANA meditation, helps rein in MIND that is running like a wild horse, uncontrolled, rolling in thoughts, not living in PRESENT MOMENT, thus creating agitation and distress here and there. In ANAPANA meditation we observe breathe that come in, by keeping our mind's vision FIXED at nose doors, and also observe breathe that goes out. Here a sadhak makes every effort to stop mind from rolling in thoughts of any kind with wisdom that all thoughts are dreamlike, illusion and no-self, lack any substance, and waste our precious time, so why indulge in thoughts? Thus, they bring their FOCUS back to NOSE DOORS and observe breathe that float outside exactly near nose doors or in other words, observe inhale and exhale keeping their minds vision focused exactly at nose door.

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IMPORTANT NOTE: Every ANAPANA meditation MUST BE ENDED by at least 10-15 minutes of observation of BREATH at nose doors method [observe breathe that float just outside nose door, or observe inhale exhale at nose door (nostrils)], to avoid cold cough and other issues like tinnitus etc.

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INSIGHT MEDITATION OR VIPASSANA meditation is the TOOL we use to ERADICATE ALL MENTAL DEFILEMENTS or SANKHARA as they are called in ancient PALI language, that have taken resident in our mind and body on account of IGNORANCE. Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion with respect to thoughts and phenomenon, which resulted in fabrication or formations i.e., SANKHARA or MENTAL DEFILEMENTS.

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what is objective observation and equanimity? An objective observer **simply observes, DETACHED**, all things as they are, **without giving any opinion, does not give any emotional reactions**, maintaining **absolute equanimity by not creating any craving or aversion OR REACTION**, towards object of interaction or meditation (breathe, phenomenon, sensations, mental hindrances). An Objective observer **DWELLS DETACHED AND CLINGS TO NOTHING**. An Objective observer applies **DETACHED AWARENESS**.

It is understood that when one **REACTS**, he generates sankhara or mental defilements, but when one **RESPONDS with AWARENESS**, that every interaction with outside objects, phenomenon, must not give rise to craving or aversion, then one has understood **EQUANIMITY**. Thus, one shall **RESPOND WITH AWARENESS** and **AVOID REACTING** to any phenomenon or interaction with outside objects or persons, sensations, mental hindrances, and when doing so he makes sure not to give rise to craving or aversion of any kind, this is **EQUANIMITY** as understood by sadhak.

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THE EQUANIMITY is practiced in 2 STEPS: 1) learn to replace REACTION of AVERSION to REACTION OF COMPASSION. 2) Then, next step is to NOT REACT, NOT PERFORM ANY VOLITIONAL ACT out of ignorance, towards any arising of a SANKHARA or MENTAL DEFILEMENT.

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ALL SANKHARA's or mental defilements are MORE INTENSIFIED with every "REACTION OF AVERSION" you give to them on their arising. Thus, ONE SHALL TRAIN THEM to REACT with COMPASSION and NOT AVERSION towards any SANKHARA of any type. For example, SCRATCHING the skin due to mosquito bite is a 'REACTION OF AVERSION', this can be REPLACED with "REACTION OF COMPASSION" by just WIPING OUT SURFACE of SKIN GENTLY.

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ALL 'Reactions of AVERSION' must be changed to 'reaction of COMPASSION', by sadhak. For example, REACTION TO ITCHING in form of SCRATCHING is a reaction of AVERSION and hence SADHAK must train themselves to instead WIPE OUT SURFACE of SKIN "GENTLY", when affected by itching. Although in this case, one has REACTED through volitional or physical act, but instead of 'reaction of AVERSION', 'reaction of COMPASSION' has taken place which will help eradicate "sankahara of AVERSION" and change the same to "SANKHARA of COMPASSION".

Similarly, a SADHAK, must strive to change all such "REACTION OF AVERSION" with respect to all PHENOMENON or INTERACTION with outside world, and behaving such one does not create more misery that is result of IGNORANCE of reacting with aversion or craving towards all phenomenon or interactions of world.

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+++++ The truth of suffering,

is to be fully understood, the craving and defilements which originate it are to be abandoned or let go, Nibbana as deliverance/final goal from suffering is to be realized, and the Noble Eightfold Path that leads to deliverance is to be developed. The individual, who has completed these four functions is the ideal figure of Theravada Buddhism. This is the "Arahat", the Liberated One, who has broken all bonds of binding to the round of becoming and lives in the experienced freedom of Nibbana and bliss.

+++ Change HABIT PATTERN from SUFFERING to OBJECTIVE OBSERVER

If you have a fever, don't suffer fever, instead learn to simply observe symptoms of fever on affected body parts [Ref: How to observe DHAMMA sensations].

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If you are ANXIOUS with ANXIETY, don't suffer ANXIETY, instead learn to simply observe symptoms of ANXIETY on affected body parts [Ref: How to observe DHAMMA sensations].

If you are hurt on toe, don't suffer hurt or pain, instead learn **to simply observe symptoms of hurt** on body parts affected with pain, numbness, tingling or hurt in general [Ref: How to observe GROSS sensations].

If MOSQUITO BITE, don't suffer itching, instead learn to **simply observe symptoms of bite or itching** on affected body parts [Ref: How to observe GROSS sensations].

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And so on.....

++++ ** SENSATIONS AND MENTAL HINDRANCES are an OPPORTUNITY TO ERADICATE MISERY **

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EVERY ARISING OF SENSATIONS or MENTAL HINDRANCES is an opportunity for us to USE DHAMMA guidelines and learn on EXPERIMENTAL BASIS on how to eradicate these through objective observation and applying absolute equanimity.

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Thus, a SADHAK who wishes to LEARN DHAMMA through ACTUAL PRACTICALS, using SPIRITUAL SCIENCE methods as taught by BUDDHA, then arising of sensations and mental hindrance shall be seen as EXCELLENT OPPORTUNITY to apply dhamma guidelines on How to observe SENSATIONS and Mental Hindrances for eradication of misery, and sadhak can then apply principals of objective observation and equanimity to OBSERVE FADING AWAY of these, thus understand the IMPERMANENCE in real time.

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++++++And how do we observe sensation?

SENSATION can be felt FLOATING ON SURFACE OF BODY PART AFFECTED.

Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area

at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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Gross SENSATIONS FLOAT ON SURFACE OF SKIN of body part affected due to any defilement or injury or hurt or due to outside CONTACT like mosquito bite. While DHAMMA Sensations like anxiety, fear, anger, engulf the body holistically.

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And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT? WHAT IS MEDITATING ON CONTACT?

Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

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Observing 'CONTACT' in case of SENSATIONS, means observing 'CONTACT SURFACE of skin' wherever or all places touched by SENSATIONS. In this case one does not observe SENSATIONS, they just observe 'area of skin' that made CONTACT with SENSATIONS or was TOUCHED by SENSATIONS.

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A sadhak MUST train them to ignore sensation and INSTEAD OBSERVE CONTACT where sensation touches body part affected by sensation. If you have learnt to observe exact contact moment when sensation makes contact with affected body part, you would have learn to eradicate sensation at the root. Thus, meditating on CONTACT one is able to alleviate misery from the root.

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Just like when searching for address of a location; you take help of another local person and once **path** to the address is known and understood, you simply ignore that person and reach exact destination; in same way sensations are used to reach their exact arising, where they are MAKING CONTACT with skin surface affected by sensation, and once exact arising location OR CONTACT is understood, sensations are immediately ignored or abandoned, this is the way one observes sensations at their subtle level or at CONTACT. Thus, we OBSERVE CONTACT instead of sensations to eradicate misery at subtle level at the root.

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Just like during ANAPANA breathe observation at NOSE DOOR, you fix your mind's eye at nose door and not on breath, Similarly, when trying to weaken sensation, your mind's eye shall be fixed on EXACT CONTACT moment, to weaken the sensation.

+++ **SUBTLE OR PENETRATIVE OBSERVATION of sensations and breathe.**

Everywhere in anapan-satti they describe to observe 'touch of air' on nose tips but I have concluded that **'CONTACT'** is what we shall observe and not 'touch of air', Thus your mind's eyes is able to observe all such CONTACTS on nose tip for every inhale and exhale.

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'TOUCH OF AIR' on nose tip is a SENSATION, but here we need to observe **'CONTACT area of skin surface'** and **NOT** sensation aka 'touch of air', Or one can say that **we observe 'exact skin surface'**, where every breathe touches during inhale or exhale.

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Thus, during every anapana breathe observation meditation on NOSE TIP, your **'FOCUS is FIXED firmly on nose tips'** and you report or make a note of all places of skin surface of nose tip that were touched by breathe during inhale or exhale.

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What is to be understood is that in case of **'GROSS SENSATION observation'** and **'BREATHE observation at both oval shaped NOSE TIP'**, we reach exact surface of skin where 'sensation or air' make contact with skin surface and observe that exact skin surface area with equanimity.

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This is known as subtle observation of SENSATION and BREATHE, at CONTACT location of skin surface., This is subtle or penetrative observation.

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Observing 'CONTACT' at nose tips, means observing 'CONTACT SURFACE of skin' wherever or all places touched by breathe or air. In this case one does not observe breathe or air, they just observe 'area of skin' that made CONTACT with air or was TOUCHED by air.

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Similarly, observing 'CONTACT' in case of **GROSS SENSATIONS**, means observing **'CONTACT SURFACE of skin'** wherever or all places touched by SENSATIONS. In this case one does not observe **GROSS SENSATIONS**, they just observe 'area of skin' that made CONTACT with SENSATIONS or was TOUCHED by SENSATIONS.

DHAMMA sensations like anxiety, fear, panic, anger etc. are observed as soon as they engulf body as a whole, or organ by organ, observing them with equanimity till they fade away.

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IMPORTANT NOTE: Every ANAPANA meditation MUST BE ENDED by at least 10-15 minutes of observation of BREATH at nose doors method [observe breathe that floats just outside nose door, or observe inhale exhale at nose door (nostrils)], to avoid cold cough and other issues like tinnitus etc.

+++++++ Weakening of 5 Mental Hindrances:

When affected by mental hindrance “ill will or aversion” a SADHAK shall acknowledge that they are affected by “ill will or aversion”, thus **“” meditating on that AWARENESS of MENTAL HINDRANCE with equanimity””**, sadhak continue to observe mental hindrance with equanimity till the mental hindrance has weakened or faded away.

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Similarly when affected by DOUBT, Similarly when affected by SENSUAL DESIRE, Sloth and Torpor or AGITATION, guilt or remorse, **“sadhak meditates on awareness of afflicted mental hindrance with equanimity till they have faded away”**.

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If mental hindrance has created SENSATION on affected body part, then one must FIRST undertake sensation observation method at affected body parts to eradicate mental hindrance from the root.

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++ TWO NUTRIENTS of SANKHARA (HOW NOT TO INTENSIFY SENSATIONS)

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There are TWO nutrients which create mental defilement or sankhara or aggregate of self.

1)

NON-OBJECTIVE OBSERVER aka NOT OBSERVING SENSATION as OBJECTIVE OBSERVER INTENSIFIES the urge to REACT. [REF: MY NOTE: how to observe sensations or sensations at contact point]

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2)

NON-EQUANIMITY aka REACTION or VOLITIONAL ACT (Physical, verbal or mental) conditioned by craving or aversion or ‘expectation of result’, With respect to SENSATION and volitional actions or mental hindrances.

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First, SENSATION or MENTAL HINDRANCE arises and SADHAK is required to observe them as **OBJECTIVE OBSERVER (REF: MY NOTE: how to observe mental**

hindrances or sensations at contact point). But if sadhak gives in to temptation of **REACTING** to that sensation or mental hindrance and performs **VOLITIONAL ACT**, there now exists sankhara or mental defilement or aggregate of self for that sensation. **A volitional act or reaction must be done with compassion, wisdom and without expectations and thus a sadhak does not tie or CLING them to result of any action they perform.** For example, all action of scratching in response towards itching must be converted to action of **GENTLY** wiping out surface of skin or body part affected, instead of act of scratching.

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THUS, being an **OBJECTIVE OBSERVER** at arising of sensation is first step to avoid creating a sankhara and **NOT REACTING** in response to sensation or mental hindrance is another way to avoid creating or weakening of that sensation or sankhara.

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ONE MUST PERFORM all KARMA or volitional act without expectation of results, where one does not bind actions with craving, aversion or results.

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Thus, from above it can be said that **SENSATIONS of ANY TYPE** are **INTENSIFIED** if **SADHAK CONTINUES TO REACT** against them.

++++++ Understanding 4 noble truth, equanimity, objective observation, IMPERMANENCE (anicca).

With example of how to observe mosquito bite (ITCHING), we learnt 4 noble truth, equanimity, objective observation, IMPERMANENCE (anicca).

A mosquito bite (itching) was understood as **MISERY**, any arising of craving or aversion towards this misery (mosquito bite) was abandoned and **CESSATION** of misery i.e., fading away of itching was **REALIZED** through continuous Objective observation (that simply observes) of **ITCHING** by maintaining absolute **EQUANIMITY** where one **DOES NOT REACT**. Once the itching faded away after few minutes it was understood that sensation of **ITCHING** was **IMPERMANENT** and if one does **NOT REACT** and shows absolute **EQUANIMITY**, **SENSATION FADE AWAY** on their own.

THE REACTION OF SCRATCHING (AVERSION to itching of any kind) towards mosquito bite or itching of any kind, can be CHANGED TO ""COMPASSION"", by gently wiping out surface of skin affected by ITCHING. So, next time you are affected by itching due to any reason, "just wipe the surface of skin gently instead of scratching it".

.+++++ LET GO to aggregates of self, objective observation of a phenomenon

With example of **SARAH** aka [bully or boss], we learn to "let go" of **FORM** that is **SARAH**, feeling or thought that is **SARAH**, perception that is **SARAH** and any reaction or volitional act that is **SARAH**. You shall avoid **TALKING** (Verbal volitional act) about **SARAH** with

your friends, colleagues at office and at home or with anyone whatsoever, and just concentrate on task at hand assigned by SARAH.

You shall also OBSERVE SENSATIONS and mental hindrances with equanimity, that arise on account of interacting with a person causing misery, and release them as soon as they arise.

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With example of phenomenon or interaction where a person ignored you although you were working for him or her, you did not create craving or aversion by JUST BEING an OBJECTIVE observer and not going to ANALYZE why he or she behaved like this?

At the same time, you were alert to arising of any sensation on account of this and observe them and release them by being an objective observer and equanimous.

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This you did as per your wisdom of 'SAMPAJANA', i.e., any creation of craving or aversion or doing karma with expectations, with respect to any phenomenon (interaction) is the cause of BECOMING i.e., BIRTH of a NEW MISERY. By becoming an objective observer and maintaining equanimity you have prevented a birth of misery thus.

+++ QUESTION: how do I stop aversion for a person for which I have strong negative feelings?

My Answer:

A thought or vision about person continues to haunt us who has been not good to us in some way but sampajana and wisdom that any aversion I allows to create, then it will be me who will feel miserable as any aversion will create a new sankhara or mental defilement or consciousness cognised as sankhara of aversion for that person, and once a sankhara is created it will continue to haunt me and make me miserable.

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FEELING is an element of SANKHARA or SELF, and thus, as soon as feeling or thought arises of that person causing misery, I continue to 'let go' of any aversion or feeling towards that person and thus save myself from creating a new sankhara or defilement and subsequent misery to myself. Also, one shall continue to have thoughts of compassion and lovingness for the same person causing you misery. **ONE must train them to LET GO of 'FEELING in all forms', as FEELING' is an element of SANKHARA or SELF, and instead one shall DEVELOP COMPASSION and LOVINGNESS for one and all.**

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Thus, a wisdom that any aversion I create for any one then I will be the first victim continues to guide me not to create any aversion for anyone. One shall always continue to show compassion and lovingness for everyone, to root out any aversion of any kind.

Just let go of feeling of aversion with this wisdom. **OR, one can start observing breathe THAT FLOATS exactly outside nose doors whenever you feel unstable or lost and can not stop aversion being created. The Inhale and exhale that happens just outside nose door has to be observed with equanimity**

But if one was not alert enough to ‘**not create**’ feeling of aversion, then one can switch to observing sensation and mental hindrances as soon as aversion arises on body; and thus, objective observation of sensation and mental hindrances, that arises due to aversion will weaken the sensation and subsequent aversion. An objective observer does not analyse, does not create opinions, he simply observes DETACHED, when meditating on breathe or contemplating on any phenomenon or thoughts.

An objective observer is also aware of danger of creating a sankhara or defilement and knows that all objects of dhamma vipassana must be observed as they appear with a blank or neutral mind that is full of awareness of meaning of objective observation and equanimity.

+++++ **Scanning the mind and body for mental hindrances “”ill will””, and ‘thoughts’**

A Sadhak or a PERSON, as soon he wakes up and scans his state of mind and body. In doing so he understands if he is affected MENTAL HINDRANCE “AVERSION” or “ill will” due to some phenomenon of interaction that is bothering him. This ill will or aversion may then cause PERSON to go into train of thoughts where in thoughts, he tries to fight that phenomenon or a person because of which aversion has arisen.

This is a vicious cycle and a person continues to be in STATE OF AVERSION and SUBSEQUENT THOUGHTS where he interacts with same phenomenon or person multiple times in thoughts.

Now, if one applies DHAMMA then one knows that cause of AVERSION is not the phenomenon or outside person or outside object, he know that cause of aversion or ‘ill’ will is ARISING OF MENTAL HINDRANCE ‘ill will’ or ‘aversion’, and thus with this wisdom he LET’s GO of any ill will towards the person or outside objects and then starts to CONCENTRATE or MEDITATE on SENSATION OF AVERSION or MENTAL HINDRENCE that is affecting him and thus he finds that MIND or HEAD is affected by this ill will, and so he OBJECTIVELY OBSERVES head location affected by awareness of ‘mental hindrance’, “agitation or aversion”, till the time sensations or hindrance has weaken.

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Thus, foulness should be developed for the purpose of abandoning greed (lust). Compassion, Loving, kindness should be developed for the purpose of abandoning ill will. Mindfulness of

breathing should be developed for the purpose of cutting off applied thought. **Perception of impermanence should be cultivated for the purpose of eliminating the conceit, 'I am'."**

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SADHAK must take AN OATH, to REMAIN OBJECTIVE OBSERVER when APPLYING PRINCIPALS of DHAMMA. That means he must NOT ANALYZE, must not give any opinion to any phenomenon or during meditating on breathe [ANAPANA] or during vipassana body scan, he must remain an objective observer and EQUANIMOUS, throughout the process of applying dhamma.

All the analysis etc. can be done when he is finished applying dhamma processes.

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+++ **When one feel unstable or in doubt**

WHEN in DOUBT or when a person feels unstable, he shall stop all processes of DHAMMA and shall observe breathe as follows:

one can start observing breathe THAT FLOATS exactly outside nose doors whenever you feel unstable or lost and cannot stop aversion being created. The Inhale and exhale that happens just outside nose door has to be observed with equanimity.

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Once you understand that sensation and mental hindrance are the real cause and not outside person or phenomenon that are in a state of flux, you will be at peace and then all you have to is observe these with equanimity, to eradicate them.

+++ **EQUANIMITY at SUPERFICIAL or SURFACE level v/s equanimity at ROOT (1)**

The EQUANIMITY that one shows by letting go of "form, feeling, perception, and fabrication", is a equanimity at SUPERFICIAL or at surface level, although that is also the path suggested by dhamma teachings.

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But when you observe sensations and mental hindrances, then you are showing equanimity at subtle level and eradicating misery from at the root and thus, destroying the seeds of sankhara from root.

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Thus, in an example where one is able to let go of 'form' that is SARAH the bully, 'perception' that is SARAH the bully, and so on.... but then there are thousands such SARAH's or TOMMYs who are bully or cause misery to others, and so if you error and do not let go of all feelings and perceptions for them then you will be miserable again. But when you have learnt to observe sensations and mental hindrances, then you are not worried about SARAH, TOMMY, Lizzy, Mandy or anyone else who is causing you misery.

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SENSATION's and MENTAL hindrances (DHAMMA SENSATIONS), that arise on account of any misery are UNIQUE for every situation or phenomenon and its easy to deal with them rather than dealing with unending flow of worldly objects or people that cause us misery. So, whether TOMMY makes you angry or SARAH makes you angry or Lizzy makes you angry, SENSATION of ANGER is similar or COMMON to all of these people, and hence instead of dealing with so many people, one finds it easy to instead observe sensations of ANGER, as soon they arise on body, with equanimity, and the objective observation of dhamma sensation thus, releases the sensations in no time. Without SENSATION of ANGER one can not react with ANGER, and thus is able to eradicate the misery from the root. Gross sensation may require penetrative observation at CONTACT surface of skin which is explained mane places in this blog post.

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All then once has to do is to observe and be aware of sensation or mental hindrance that arise on mind and body and observing them with equanimity, one eradicates them from the root.

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THUS, WHEN ONE SAYS I HAVE RENOUNCED SENSUAL DESIRE, then that RENOUNCEMENT may be at SURFACE level, unless the RENOUNCING was eradicated from the ROOT by observing sensations that arise on account of sensual pleasure of any kind, with equanimity. For this one may have to be alert to arising of sensual pleasure at experimental level, and observe every sensation that arise thereof with absolute equanimity to destroy the fire of desire that seek sensual pleasure here and there.

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The question is therefore, whether to let go of form that is mosquito or let go of volitional act that is scratching (no reaction=equanimity) or observe sensation of itching with being an objective observer?

The answer would be to AVOID the form (any contact with MOSQUITO) if possible, avoid indulging in ACT OF SCRATCHING the skin surface by NOT REACTING in response to MOSQUITO BITE, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of MOSQUITO BITE being an objective observer.

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The real renouncement comes from getting one self-released from SENSATIONS of those very sensual desire at each of body parts. But when you observe sensations, then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root.

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+++ EQUANIMITY at SUPERFICIAL or SURFACE level v/s equanimity at ROOT (2)

The EQUANIMITY that one shows by letting go of “form, feeling, perception, and fabrication”, is a equanimity at SUPERFICIAL or at surface level, although that is also the path suggested by dhamma teachings.

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But when you observe sensations and mental hindrances, then you are showing equanimity at subtle level and eradicating misery from at the root and thus, destroying the seeds of sankhara from root.

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THUS, WHEN ONE SAYS I HAVE RENOUNCED SENSUAL DESIRE, then that RENOUNCEMENT may be at SURFACE level, unless the RENOUNCING was eradicated from the ROOT by observing sensations that arise on account of sensual pleasure of any kind, with equanimity. One must observe every sensation that arise thereof on account of sensual desires with absolute equanimity to destroy the fire of desire that seek sensual pleasure here and there.

.

This is real RENOUNCEMENT of sensual pleasure, although one can meditate on impurities of 32 body parts to see them as gross, unattractive, foul and meditating thus one develops disgust towards all sensual desire and is thus released from seeing any one as attractive, but this type of renouncement may be superficial and at surface level.

.

In example of sensual desires:

The question is therefore, whether to let go of form that is opposite sex or let go of volitional act i.e., indulging in sensual desire (with no reaction=equanimity) or observe sensation of sensual desire being an objective observer?

The answer would be to ignore the form (any contact with eye of opposite sex) if possible, avoid indulging in sensual act by NOT REACTING in response to desire, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of SENSUAL DESIRE being an objective observer.

.

The real renouncement comes from getting one self-released from SENSATIONS of those very sensual desire at each of body parts. But when you observe sensations then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root

.

SENSATION's and MENTAL hindrances (DHAMMA SENSATIONS), that arise on account of any misery are UNIQUE for every situation or phenomenon and it's easy to deal

with them rather than dealing with unending flow of worldly objects or people that cause us misery. So, if there is a SENSUAL DESIRE for TOMMY Or Lizzy or Sarah, SENSATION of SENSUAL DESIRE is similar or COMMON to all of these people, and hence instead of dealing with so many people, one finds it easy to instead observe sensations of SENSUAL DESIRE, with equanimity, as soon they arise on bod and the objective observation of sensation of sensual desire thus, releases or WEAKENS the sensations. Without SENSATION of sensual desire, one cannot react with volitional act of indulging in sensual act, and thus is able to eradicate the desire from the root. Gross sensation may require penetrative observation at CONTACT surface of skin which is explained mane places in this blog post.

++++**If, after every phenomenon or interactions,**

if one has not created any craving or aversion from his side as well as NOT CAUSED creation of craving or aversion on other side by choosing right action and right words that do not cause aversion to others, then one has used wisdom of equanimity and sampajana quite well.

But if I was not alert enough to ‘**not create**’ feeling of aversion, then one shall switch to observing sensation and mental hindrances as soon as aversion arises on body; and thus, objective observation of sensation that arises due to aversion will weaken the sensation and subsequent aversion. An objective observer does not analyse, does not create opinions, he simply observes, when meditating on breathe or contemplating on any phenomenon or thoughts.

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++ 12 links and “meaning of IGNORANCE”

Without Ignorance, there are no Volitional Activities (Sankhara / KAMMA)

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Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or expectations, which caused fabrication or formations and subsequent 11 links of dependent originations.

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*** Who is an ARAHAT and what is NIBBANA? ***

One who has “**rooted out craving and ignorance**” from the mind has become an **ARAHAT**, and his or her actions do not bear any fruit. As a consequence, one does not create any bhava (future life) for oneself. So, there will be no new birth, no old age, no death, no sorrow and lamentation, and no disease. All are transcended. This is the state of **NIBBANA**.

This is a person who does not create SELF or CONSCIOUSNESS that is aggregate of feeling and perception marked as craving or AVERSION and volitional act or fabrications, that is devoid of expectations of any kind. He simply performs KARMA that is assigned to him, maintains absolute equanimity while doing so, does not create craving, aversion or expectations when performing actions.

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**** FREEDOM FROM GRASPING by contemplating rise and fall of aggregates ****

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1)

In 12 dependent links of origination, SENSATION is replaced with aggregate of self,

Thus, rise and fall of origination and fading away of sensation is SAME AS rise and falls of aggregate (sankhara), and is observed by contemplating them as impermanence and unsatisfactoriness.

2)

Thus, instead of seeing mosquito bite as SENSATION, you contemplate it as aggregate of self-i.e. (form=mosquito bite, feeling=itching, perception=aversion (don't like itching), formation=scratching, this formation or volitional act of scratching the surface of skin or SANKHARA is now cognized into consciousness)

3)

Thus, in 4 noble truth, misery= sensation of itching, abandon= arising of aversion towards sensation of itching, cessation= realized by fading away of itching and Path = observe with equanimity sensation of itching or gently wipe out surface of affected skin with compassion.

.

Is now replaced with,

.

misery= SANKHARA or aggregate of ITCHING, abandon= arising of aversion to sankhara or aggregate of self, cessation= realized by fading away of aggregate of sankhara of ITCHING and Path = observe SANKHARA of ITCHING with equanimity, or gently wipe out surface of affected skin with compassion.

.

++ To show EQUANIMITY AT SURFACE LEVEL or SUBTLE LEVEL?

1)

The question is therefore, whether to let go of form that is mosquito or let go of volitional act that is scratching (no reaction=equanimity) or observe sensation of itching with being an objective observer?

.

The answer would be to AVOID the form (any contact with MOSQUITO) if possible, avoid indulging in ACT OF SCRATCHING the skin surface by NOT REACTING in response to MOSQUITO BITE or gently wipe out surface of affected skin with compassion., and if everything else fails then OBSERVE SENSATIONS at subtle level in case of MOSQUITO BITE being an objective observer.

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2)

The question is therefore, whether to let go of form that is opposite sex or let go of volitional act i.e., indulging in sensual desire (with no reaction=equanimity) or observe sensation of sensual desire being an objective observer?

.

The answer would be to ignore the form (any contact with eye of opposite sex) if possible, avoid indulging in sensual act by NOT REACTING in response to desire, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of SENSUAL DESIRE being an objective observer.

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.

The real renouncement comes from getting one self-released from SENSATIONS of those very sensual desire at each of body parts. But when you observe sensations then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root.

+++ BODY SCAN as taught in vipassana course

First a SADHAK shall perform BODY SCAN as taught in VIPASSNA COURSE, i.e., scan each organ with mind's eye, Top of head, forehead, face, neck, chest, stomach, abdomen, legs and feet and then back side legs, back torso, back neck and back of head, top of head, scanning each organ for sensation for 2-3 seconds, and observe it with equanimity. Sadhak must not spend lots of time at one organ, they must scan one second here and one second there on same organ, observing every location with equanimity.

.

After organ by organ scan as above or as taught in vipassana course, SADHAK can now do several 'VERY QUICK' body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together or apart) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time or apart, through entire body, staring at back of head, top of head, top to bottom up to feet's and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes.

.

WHEN doing observation that requires long time, one shall keep the experience of scanning or sweeping through body AFRESH, by moving piece by piece, one second here next second there, at the area of organ being scanned or observed. One can SWITCH between holistic scan {body sweep} and piece by piece scan to keep the experience AFRESH when doing body scan.

.

WHEN, one starts to get vibrations all over body (this usually happens in sleep at night, you may wake up with vibrations all over body), its job of SADHAK to maintain ABSOLUTE EQUANIMITY and they shall OBJECTIVELY observe these vibrations, by sweeping through entire body using mind's eye, front and back side together [180°] at the same time [top to bottom and bottom to top], OR observe each organ piece by piece, one second here and one second there, thus scanning entire organ one at a time with ABSOLUTE EQUANIMITY. Such observation of vibrations may be done for around 5-10 minutes and then let go of them.

++++ **QUESTION:** " Perception of impermanence should be cultivated for the purpose of eliminating the conceit, 'I am'" (Still don't really understand this?)

ANSWER:

What is IMPERMANENCE? SENSATIONS AKA SANKHARA aka all AGGREGATE OF SELF or MENTAL DEFILEMENTS are impermanent, they arise and they fall, they are phenomenon in a state of flux.

.

WHAT IS A conceit, 'I am'? The perception of AGGREGATE OF SELF as "I" or "ME" is the illusion that was created due to clinging to aggregate of SELF. Thus, there is a NAME-FORM who has following aggregates (**FORM**= mind and body, **FEELING** and **PERCEPTION** evaluated as "I", **FORMATION**= 'NAME', **CONCIOUSNESS** which is cognized as, this **FORMATION**('NAME') is "I" or "ME")

.
Or ((**FORM**=” MIND and BODY”, **FEELING** and **PERCEPTION** evaluated as “**I**”, **FORMATION**= ‘**SARAH**’, **CONCIOUSNESS** which is cognized as this **FORMATION**(‘**SARAH**’) is “**I**” or “**ME**”)

.
Now, consider this another example:

.
If there is sensation of itching on account of mosquito bite and there exists a **REACTION** or **VOLITIONAL ACT** or **FORMATION** in the form of **SCRATCHING** the surface of skin affected by **sensation of ITCHING**, then it is safe to conclude that **THERE EXISTS AGGREGATE OF SELF** or a **SANKHARA** for with **formation=’SCRATCHING’**.

Now, therefore can you say that this **SANKHARA** with **formation= ‘SCRATCHING’**, is “**I**” or “**ME**”?

.
A sankhara of **FORMATION ‘SCRATCHING’** was created on account of **FEELING AND PERCEPTION** that was **ITCHING**.

Similarly, **SANKHARA** of **FORMATION ‘SARAH’** was created on account of **FEELING AND PERCEPTION** of “**I**” or “**ME**”

.
SINCE ALL SANKHARA’s are impermanent and can be released by principal of equanimity and let go of any CLINGING to them, the CONCEIT ‘I’ or ‘ME’ is an ILLUSION. This CONCEIT ‘I’ or ‘ME’ is nothing but CLINGING TO AGGREGATE of SELF or SANKHARA, and ANY CLINGING TO this SANKHARA is the illusion that creates CONCEIT ‘I’ or ‘ME’, thus, a SADHAK concludes the Perception of impermanence aka aggregate of self and ILLUSION of “I” or “ME” in reference to SANKHARA.

.
Just like perception of **NAME- ‘SARAH’** was created which is aggregate of self-i.e., a sankhara, can you say **NAME- ‘SARAH’** is me when you are aware that ' **SARAH**' is only a sankhara? And all sankhara are impermanent. Thus, this perception of **I” am** or **me”** is understood as null and void.

.
If **BUDDHIST NAME “salina”** and **NAME-“SARAH”** both are perception of self or sankhara, Then can you say “**SARAH**” is '**I am**' or salina is 'I am' when you are clearly aware that both names, ‘**SARAH**’ and ' salina' are aggregates of self and a sankhara ?

.

Thus, at highest level of pure consciousness there are 'no sankhara' thus 'no-self' and thus
conceit 'I am' is null and void

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+++++++ **** WHO IS CHALLENGED? * Detailed v/s SUMMARISED ****

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There is NAME-FORM-CONSCIOUSNESS,

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And there is, SENSE- IMPRESSION- CONSCIOUSNES,

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+ (SENSE IMPRESSION CONSCIOUSNESS)

Thus, there is MIND CONSCIOUSNESS, BODY CONSCIOUSNESS, EYE
CONSCIOUSNESS, EAR CONSCIOUSNESS, TONGUE CONSCIOUSNESS, NOSE
CONSCIOUSNESS

.

ALL SANKHARA or Aggregate of SELF are **SENSE- IMPRESSION- CONSCIOUSNES**

.

If there is NAME-FORM-CONSCIOUSNESS, that is Mind and Body,

.

then, there is aggregate of self 'SALINA' with perception of SELF as 'I', 'ME'

.

There is another NAME-FORM-CONSCIOUSNESS with Aggregate of self 'SARAH' with
another mind-body and consciousness

.

Now,

.

if there is a SANKHARA with perception of self as '**AVERSION**' With respect to
form='SARAH'

.

If there exists a '**CLINGING**' With respect to that SANKHARA of AVERSION With respect to form='SARAH',

.

Thus, there exist a perception of self '**BURDEN**', or a SANKHARA '**BURDEN**', with Form= SARAH, feeling=BURDEN, perception=AVERSION,

.

Then, who is the carrier of this SANKHARA '**BURDEN**'?

+ **Now, as per BUDDHA's teachings, CLINGING TO Aggregate of self is a BURDEN,**

And who is the carrier of BURDEN? NAME-FORM with CONSCIOUSNESS and MIND-BODY is the carrier of burden.

.

If, name-form '**SALINA**' is carrier of this BURDEN?

.

Now, as buddha says, one has to let go of CLINGING to form, CLINGING to feeling, CLINGING to perceptions.....

.

Thus, when one says '**SALINA**', your ignorance is the cause of '**BURDEN**', then

WHO IS CHALLENGED here?

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is perception of self that is '**SALINA**' is challenged?

or perception of self that is '**CLINGING TO BURDEN**' that is challenged?

.

In both above cases, aggregate of self or a SANKHARA is challenged that is associated with NAME-FORM-CONSCIOUSNESS

.

AND, How to get rid of this SANKAHRA 'BURDEN'?

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By letting go of CLINGING to SANKHARA 'BURDEN' by letting go of CLINGING to thought that is SARAH, letting go of CLINGING to form that is 'SARAH', letting go of CLINGING to feeling that is "SARAH, letting go of CLINGING to perception that is 'SARAH, letting go of CLINGING TO VOLITIONAL ACT THAT IS 'SARAH'.....

.

Or, by observing AWARENESS of mental hindrance 'ill will' or 'aversion' and sensations, with equanimity as soon they arise, when interacting with form = 'SARAH'

.

NOW, if we can summarise this for "EVERY SUCH BURDEN",

.

If there is a CONSCIOUSNESS = 'BURDEN', associated with MANY (form, feeling, perception, formations), i.e., HEAP of aggregates of several self, as follows:

.

Form= 'SARAH', FEELING and PERCEPTION='Ill will or AVERSION'.

Form= 'TOMMY', FEELING AND PERCEPTION= 'SENSUAL DESIRE'

Form= 'Lizzy', FEELING AND PERCEPTION= 'AGITATION'

Form= 'SANDRA', FEELING and PERCEPTION= 'FEAR, ANXIETY'

...

....

... and so on,

.

Thus, CLINGING to FORM that is BURDEN, CLINGING to FEELING and PERCEPTION that is BURDEN, is reason for CONSCIOUSNESS that is 'BURDEN'.

.

Thus, IF NAME-FORM 'SALINA' is informed that its IGNORANCE that was cause of CONSCIOUSNESS that is 'BURDEN', then who was challenged?

.

WAS name-form challenged or CONSCIOUSNESS that is 'BURDEN' was challenged?

.

In all above cases, CONSCIOUSNESS with 'aggregate of self', affected by clinging, that has CREATED SO MANY 'BURDENS' was challenged.

.

If NAME-FORM 'SALINA' is a "" carrier of so many"" 'BURDENS' With respect to CONSCIOUSNESS (with many 'FORMS', so many FEELING AND PERCEPTIONS)

.

Then LETTING go of CONSCIOUSNESS that is 'BURDEN' is what shall be practiced for the sake of abandoning any misery related to form, feeling, perceptions

.

Similarly, one shall OBSERVE CONSCIOUSNESS 'BURDEN' with EQUANIMITY and as an OBJECTIVE OBSERVER as soon as they arise in form of SENSATIONS or MENTAL HINDRANCES or any phenomenon.

+++++

DHAMA SENSATION's and MENTAL hindrances that arise on account of any misery are UNIQUE for every situation or phenomenon and it's easy to deal with them rather than dealing with unending flow of worldly objects, phenomenon or people that cause us misery.

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So, whether TOMMY makes you angry or SARAH makes you angry or LISA makes you angry, SENSATION of ANGER is similar or COMMON to all of these people, and hence instead of dealing with so many people, one finds it easy to instead observe sensations of ANGER, as soon they arise on body, and the objective observation of sensation thus, releases the sensations in no time.

.

Without SENSATION of ANGER, one cannot react with ANGER, and thus is able to eradicate the misery from the root.

.

+++ Getting rid of defilement of feeling trapped or phobia of any kind

Let's now consider an example where a person who "" feels trapped"" when confined to a small space. For example, some people have a "" phobia of lift"" and they feel anxious when ever they have to take a lift to go to a certain floor of building.

.

Now, there are two ways to handle this, either one wait for situation that causes anxiety and then being alert enough, one starts to objectively observe those sensations to rid one of mental defilement **OR** in other case a PERSON can take up following “SIMULATION” of a situation that cause anxiety or panic or phobia.

.

Since SENSATION is a link between mind and body and objective observing of sensations rid us from mental defilements, we need to make these sensations alive by undergoing exact situation that cause these sensations to come up on surface of body when faced with situation of anxiety or phobia of any kind and those sensations specific to mental defilement (phobia of lift or anxiety when confined to a small space feeling trapped). DHAMMA sensations like anxiety, fear, anger, panic etc. are observed as a whole on affected body parts, when they start to engulf body as soon as they arise by being alert enough to catch them at their arising,

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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Since the issue here is of feeling trapped when confined to a small space like inside lift, one can simulate similar conditions in a safe way and do following to get rid of them from the root.

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For this example, let's take a small space like bathroom [imagine this to be a lift]

1)

One enters the bathroom; closes the door. May not latch the door in case one is fearful of being trapped.

2)

Now, once inside bathroom, door closed, imagine that you are inside lift and trapped and lift has stopped.

3)

Now, you see that mental defilement of being inside lift and feeling trapped starts to create flow of sensation on body. As soon as sensations arise on body, one shall immediately turn their attention to body part being affected by sensation of anxiety or fear.

.

Now SIMPLY OBSERVE all sensations that arise with absolute equanimity. Just observe, do not form an opinion, do not analyse them, do not create craving(desire) or aversion (hatred) of any kind,

simply observe the sensations and their effect on body part being affected at that time. If there are multiple body part affected at the same time, start observation with sensation that is MOST INTENSE. Observe for few seconds to a minute, move to another body part affected by sensation again observe for few seconds to a minute and thus scan all body parts that were affected by sensation when undergoing such trauma or simulation of that situation that causes anxiety or phobia.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

4)

Simply observe maintaining ABSOLUTE EQUANIMITY, whatever sensation arise anywhere on body

5)

After one observed sensations of being trapped in toilet with equanimity one is released of sankhara or defilement of being trapped, one is totally released.

6)

One now knows, that all he has to do is to observe sensations in case phobia returns;

.

Similarly, one who is ALWAYS AWARE of arising of SENSATION on body 24/7, and one learns to observe them with equanimity, one is able to get rid of defilement of any kind on daily basis and thus, in just few days or weeks one is free from most mental defilements as one has learned to simply observe them as soon as they arise, which makes such defilements weak and they simply go away for ever.

+++++ BODY SCAN or BODY SWEEP (INSIGHT MEDITATION)

First a SADHAK shall perform BODY SCAN as taught in VIPASSNA COURSE, i.e., Top of head, forehead, face, neck, chest, stomach, abdomen, legs and feet and then back side legs, back torso, back neck and back of head, top of head, scanning each organ for sensation for 2-3 seconds, and observe it with equanimity. Sadhak must not spend lots of time at one organ, they must scan one second here and one second there on same organ, observing every location with equanimity.

After organ by organ scan as above or as taught in vipassana course, SADHAK can do several quick body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time through entire body, staring at back of head, top of head, top to bottom up to feet's and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes.

.

A BODY SCAN shall be performed for each organ as a whole or holistically, meaning when scanning or sweeping hands, one shall scan the hands 180° (180 degree) front side and back side together through mind's eye. Similarly, when scanning a torso [neck to abdomen], one shall scan the entire torso front back at the same time.

.

WHEN, one starts to get vibrations all over body, its job of SADHAK to maintain ABSOLUTE EQUANIMITY and they shall OBJECTIVELY observe these vibrations, by sweeping through entire body using mind's eye, front and back side together [180°] at the same time [top to bottom and bottom to top], OR observe each organ piece by piece, one second here and one second there, thus scanning entire organ one at a time.

.

WHEN doing observation that requires long time, one shall keep the experience of scanning or sweeping through body AFRESH, by moving piece by piece, one second here next second there, at the area of organ being scanned or observed. One can SWITCH between holistic scan [body sweep] and piece by piece scan to keep the experience AFRESH when doing body scan.

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How the PERCEPTION OF SELF (SANKHARA) WAS FORMED? (Teachings of DHAMMA, VIPASSANA)

How to eradicate perception of self

----- MY NOTE: _-----

If there is a SADHAK, 'RAHULA', who went to a monastery and he was given a new monastery name 'ANANDA', and now whenever 'RAHULA' is called by name 'ANANDA' he immediately responds, thus a '**NEW PERCEPTION OF SELF**' (ANANDA) is formed. The interaction of RAHULA with MONASTRY HEAD can be contemplated as a **PHENOMENON** that occurred that day.

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In monastery on that day, he was given new name (aggregate, SANKHARA in vipassana) and following aggregate ('**ANANDA**') was formed as part of our **CONSCIOUSNESS**:

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What are the five aggregates of the self?

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The five aggregates or heaps are:

form (or material image, impression) (rupa)

sensations (or feelings, received from form) (vedana)

perceptions (samjna)

mental activity or formations (sankhara) or fabrications
consciousness (vijnana).

.

Form (he, RAHULA, heard voice with his new name)

Feeling and **perception** (of new self)

Formation ('ANANDA')

Consciousness (become aware of new self ANANDA, OR COGNIZED)

.

Now, Let's consider following:

5 KHANDA's: He regards whatever phenomena there that are connected with 5 khanda's aggregates, form, feeling, perceptions, fabrications (formation), & consciousness are void with no-self, contemplating the void and unsubstantial nature of the aggregates in this manner.

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Thus, each element of 5 KHANDA's, **TOGETHER** as '**ONE aggregate**' of 5 element of KHANDA ('ANANDA'), it forms a '**perception of self or a sankhara**'.

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Thus, a PERCEPTION OF SELF ('ANANDA') was formed.

How do we get rid of this perception of this new SELF or aggregate ('ANANDA')?

.

Now, what is '**contemplating**'? to contemplate all phenomenon [all interactions with outside world] as impermanent and unsatisfactory, in addition to being contemplated as empty or VOID or NO SELF. Mental contents and phenomenon [all interaction with outside world] are contemplated for impermanence, un-satisfactoriness and no-self resulting in abandoning of feeling and perception and clinging to them at all stages of dhamma.

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which is '**comprehension**'? Any ending of passion [craving or attachment or expectations], ending of aversion, ending of delusion (aka indulging in imaginary and unwholesome thoughts). This is called comprehension."

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And then the MASTER says, • "Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Fabrications (formations)... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."

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12 links

DEPENDENT ORIGIN

(PATICCA SAMUPPADA)

6. Reverse Order of Dependent Origination to explain the Cessation of Suffering

- i) Without Ignorance, there are no Volitional Activities (formations).
- ii) Without Volitional Activities (formations), there is no Consciousness.
- iii) Without Consciousness, there are no Mentality and Matter.
- iv) Without Mentality and Matter, there are no Six Sense Bases.
- v) Without the Six Sense Bases, there is no Contact.
- vi) Without Contact, there is no Feeling.
- vii) Without Feeling, there is no Craving. (THIS IS the link between mind and body)**
- viii) Without Craving, there is no Clinging.
- ix) Without Clinging, there is no Becoming.
- x) Without Becoming, there is no Birth.
- xi) Without Birth, there is no Decay, Death and Suffering.

What is the conditioned arising method?

Ans: Conditioned by ignorance are the formations; conditioned by the formations, consciousness; conditioned by consciousness, name-form; conditioned by name-form, the six-sphered-sense; conditioned by the six-sphered-sense, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, clinging; conditioned by clinging, becoming, conditioned by becoming, rebirth; conditioned by rebirth, decay, death, sorrow, lamentation, pain, grief and despair spring up. Such is the origin of this entire mass of ill

Thus in above case;

Conditioned by IGNORANCE, a FORMATION in form of 'ANANDA' aggregate or sankhara or perception of new self was formed.

Conditioned by the formations 'ANANDA', consciousness was cognized to be aware of NEW SELF

and then when one **CLINGS** to **FEELING** OF this NEW **FORMATION**, one has caused '**BECOMING**' i.e., "**arising of PERCEPTION OF NEW SELF**" in this case,

This BECOMING is cause of **BIRTH** or **RE-BIRTH**, which must now go through entire cycle of birth and death.

What is **RE-Birth** here?

That, RAHULA has now to live another life of ANANDA also, as that will have a new cycle of birth, re-birth and death.

.

As per **12 dependent links**, **SENSATION (FEELING)** is the common link that connects mind and matter (body) and thus the cause of new perception of self (ANANDA), and once this link is broken one is free from perception of self {ANADA in this case}. Thus, as soon as one let go of feeling of new self ('ANANDA') as 'MINE', one has broken the perception of new self and thus is free from sankhara of this new self.

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Thus, a SADHAK, CONTEMPLATES that a sankhara or AGREEGATE (5 khanda) in form of "ANANDA" is not **MINE**, is '**not ME**' or **I**, in doing so he COMPREHENDS aggregate with new self 'ANANDA'; and ends any passion or delusion towards this new SELF (ANANDA') and is free from new perception of self of being known as 'ANANDA'

how to handle THOUGHTS in VIPASSANA:

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The thoughts that only you see through mind and no one else can see them, how can they be true, thus they are just an illusion created by mind that is not in control. But the effect of thought on mind-body are real and hence one shall dwell in such a way when it comes to thoughts:-

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That,

- The thoughts must be abandoned with following wisdom, that they are illusion, devoid of self, dreamlike and are empty in essence, are impermanent and UNSATISFACTORY so why waste time on something that is just a delusion?

Here WISDOM must be used to indulge in wholesome thoughts while avoiding thoughts that are unwholesome or futile.

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That,

All unwholesome thoughts are **CONDITIONED** by Craving, aversion or **DELUSION** and as soon as the craving and delusion behind the thought is understood, they remain their naked without any essence and are diminished due to awareness of foolishness of indulging in them.

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**** BUT if one is NOT ABLE to stop train of thoughts, ONE SHALL KEEP EQUANIMOUS MIND so that effect of THOUGHTS DOES NOT create more sankhara on your body.**

As thoughts continue to arise, one must continue to remain equanimous and objectively observe any arising of sensation on body due to thoughts, and catch them at their exact arising on body parts so that sensations that arise on accounts of thoughts become weak and do not create either craving or aversion effects on body.

That,

One shall strive to remain in PRESENT MOMENT (through ANAPANA breathe observation meditation) by observing breathe at NOSE DOOR, and such mindfulness will eventually sharpen the mind and will train the mind to remain in PRESENT MOMENT. During mindfulness practice (ANAPANA), one makes an effort to let go of ('form' [lets go of all worldly interactions], 'feeling' [lets go of sense media and thoughts], 'perceptions' [lets go of MIND or analysis], 'fabrications' [lets go of bodily REACTIONS])

+++++++ All ABOUT SENSATIONS, Middle Path, Delusion, INSIGHT MEDITATION and MARA

HOW TO ALLEVIATE OR REDUCE ANY TYPE OF SUFFERING (27-Nov-2020)

+++++++

There are dhamma sensations for everything that tell us that some things have been sensed by body. For example, touch of a cloth is a sensation which tell us that cloth has touched us. Similarly, there is a TOUCH OF AIR, Touch of Flame, Touch of sun light, touch of ICE etc.

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Then, there are gross SENSATIONS that arise out of body part, for example mosquito bite causes sensation of itching to arise, touch of flame give rise to sensation of burn, a cut by knife on body part release sensation of cut at that location of body part etc.

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Then, there are sensations that arise on account of medical issue or due to hurt to body. For example, person inflicted with High blood pressure issue had specific sensations that arise on body parts affected by HIGH BP, person who has hurt himself due to collision with outside object may be facing PAIN SENSATION's that are ARISING out of affected body parts, person inflicted with fever has specific sensations that cover the body.

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Thus, SENSATION are either ARISING from affected body parts or being FELT due to TOUCH with outside objects or contact with nature or due to any complication of a body part outside or within.

NOW, the misery is only 10% of real while 90% due to mental reaction to them. That means at any given time misery that is generated on account of reaction to SENSATION is just 10% real while 90% felt catapulted due to response towards them by individuals.

While “MARA, the EVIL ONE” keeps us busy between reaction of either CRAVING OR AVERSION towards any phenomenon we interact, mind keeps us busy in DELUSION in the form of ROLLING in UNWHOLESOME THOUGHTS, similarly SENSATIONS on body keep us busy and on their arising we start to WALLOW in them, suffer the FEELING caused by them, and thus multiply the MISERY due to wrong reaction towards them.

While being in MIDDLE PATH of neither craving nor aversion towards any interaction with phenomenon, outside object or person ALLEVIATES or minimises the creation or birth of a misery to a greater extent, similarly DELUSION OF ROLLING IN THOUGHTS is avoided with help of WISDOM that all UNWHOLESOME thoughts are unsatisfactory, impermanent, are an illusion and dreamlike, have NO SELF, and thus why waste time in them? WISDOM is used here to ROLL ONLY IN WHOLESOME THOUGHTS which require planning of any sort.

My note: When walking or sitting, if one OBJECTIVELY observes HEAD LOCATION, one is able to stop flow of thoughts immediately.

Finally, LAST BUT NOT THE LEAST, ANY ARISING or FEELING OF SENSATIONS are used as PATH to reach their EXACT ARISING on BODY part and exact LOCATION and the BODY PART THAT IS ACTIVE with SENSATION is OBSERVED OBJECTIVELY and EQUANIMOUSLY. In this case we GET PAST SENSATION that are arising and reach the body part behind where these sensations are active and arising and are being felt. If YOU MAKE A MISTAKE OF GETTING INVOLVED WITH SENSATIONS that are active on affected body part, then YOU WILL START TO ROLL IN THEM, WALLOW IN THEM and THUS WILL BE RESPONSIBLE FOR MULTIPLYING THE MISERY OF BODY PART by MANY FOLDS.

The subtle level is the exact surface area of a body part from where sensations are emitting or in other words ‘arising and passing away’ rapidly. We use arising of sensations as a path to reach the exact body part area or subtle level where they are in continuous arising and passing away mode. **And how do we observe sensation?** Body part affected by sensation is scanned with mind’s eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at ‘exact arising’ of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

THE RIGHT WAY TO ALLEVIATE MISERY DUE TO ARISING OF SENSATION on BODY PART DUE TO ANY REASON is BY JUST ABANDONING OR IGNORING THE SENSATION, but also using the SENSATION as a PATH TO REACH THEIR EXACT ARISING On BODY part and “observe body part AREA that is active with sensation”, observing OBJECTIVELY AND EQUANIMOUSLY.

THUS, WE MAKE IT A HABBIT TO IGNORE SENSATIONS and instead ‘OBJECTIVELY observe affected body part AREA that is active with sensation’. The CONTINUOUS TRAINING OF OBSERVING AFFECTED BODY PART AREA DURING ARISING OF ANY SENSATION’s will TRAIN OUR MIND TO IGNORE SENSATION and instead observe affected body part area and thus will help alleviate misery.

AT THE ROOT of body part active with sensation, there exists nothing but vibrations, and hence behind every sensation that is arising or being felt, body part area is undergoing change in the form of vibrations and hence when we penetrate sensations and observe vibrations instead, we eradicate the misery from the root. Thus, instead of observing “the sensation of any type”, we penetrate the sensation to go to the root and observe the exact arising at body part.

TO illustrate it more, when you see several birds (sensations) perched on a tree (body), One shall observe not the birds, but observe at the exact location where birds feet are making contact with Tree, and observe that contact point with absolute equanimity. Similarly to illustrate it with another example, when an INSECT is perched on your hand, you must ignore the insect and start to observe the contact of insect (Touch of insect) to your skin and show absolute equanimity to the ‘feeling of TOUCH’ of insect to your skin by not creating either craving or aversion towards it.

The affected body part area with active sensations is observed equanimously and objectively for ENTIRE DURATION for which sensations are either arising or being felt due to touch.

AND HOW DO WE ALLEVIATE SENSATION that are result of PAST actions? In this case one shall bring the affected part to same incident that caused arising of that particular sensation so that this time when the similar incident causes the SENSATIONS TO ARISE, we are now prepared to ignore them and instead observe them at their exact arising, at the root where sensations make contact with body part, and observing thus will eliminate them from root.

Previously, due to wrong reaction to them we either created craving or aversion towards their arising and thus SENSATIONS WERE COGNISED AS MISERY and became part of our mind-matter (body), but since now with their new arising we are using wisdom here to observe them objectively at the root, this time they are cognised by mind-body as NEUTRAL SENSATIONS and thus this type of sensations do not cause us misery.

THE THUMB RULE here is NOT TO WALLOWS IN SENSATIONS but OBJECTIVELY OBSERVE AFFECTED BODY PART AREA that is alive with sensations, AS SOON AS THEY ARISE. ((HINDI-SENSATION KO BHOGNA NAHIN HAI, SIRF SENSATION SE AFFECTED BODY PART AREA KO SIMPLY OBSERVE KARNA

HAI)). We are not supposed to **WALLOW IN SENSATION BUT SIMPLY OBJECTIVELY OBSERVE THEM** at the root where sensations make contact with body part.

WHILE ANAPNA MEDITATION of breathe watching at NOSE DOOR is done STRICTLY in SITTING OR STILL POSITION's ONLY, MENTAL HINDRANCES and SENSATIONS OBSERVATION must be PERFORMED 24/7, when walking, sitting, sleeping or during any awakened stage.

In ANAPANA MEDITATION of breathe observation (without missing even a single breathe), we SIMPLY FOCUS our attention where mind's eye is fixed exactly at NOSE DOOR and Inhale and exhale is automatically observed as a whole, as one unit, as breathe enters or flushes out..

Similarly, SENSATION observation on body parts shall be made a routine part of life. When walking or sitting, if one OBJECTIVELY observes HEAD LOCATION from behind or scans head location piece by piece, one is able to stop flow of thoughts immediately. THE TRAINING TO OBSERVE BODY PART area active with sensation instead of WALLOVING OR SUFFERING IN SENSATION WILL RID US OF MISERY OF ANY KIND since the MIND now is TRAINED TO OBJECTIVELY OBSERVE THE AFFECTED BODY PART instead of attending to SENSATION THAT HAS ARISEN. TO illustrate it more, when you see several birds (sensations) perched on a tree (body), One shall observe not the birds (sensations), but equanimously observe at the location where birds feet are making contact with Tree Part (body part active with sensation).

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INSIGHT MEDITATION OR OBJECTIVE AND EQUANIMOUS SENSATION OBSRVATION is done as follows: ->>

(WE WILL IGNORE THE SENSATION that has just arisen, but use SENSATION AS A PATH TO REACH AFFECTED BODY PART AND OBSERVE THAT LOCATION for few seconds to a MINUTE depending on case by case)

WE USE INNER VISION to do objective observation of sensations affected body part. REMEMBER This, that, if you make a mistake of NOT ABANDONING OR IGNORING the SENSATIONS and start to give attention to sensation that arise on body due to any reason, then you will start to suffer or WALLOW in them and will increase your misery. YOU MUST DO ENTIRE BODY SCAN AFFECTED OR ALIVE WITH SENSATION. SENSATION USUALLY affect a portion of body part and in some case various portion across body part and all those affected body parts must be observed when ever body part is affected by any sensations. USUALLY just few seconds to a minute or two observation of affected body part is required if one catches the arising of sensation on their exact arising.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity.

. ** WE USE MIND's EYE or INNER VISION to do objective observation of sensations affected body part **

Thus when inflicted with sensation of PAIN, we are not observing PAIN, but instead OBJECTIVELY observing affected body part area active with sensation of pain

Thus when inflicted with sensation of ITCH, we are not observing ITCH, but instead observing affected body part area active with sensation of itch

Thus when inflicted with sensation of FEAR, we are not observing FEAR but instead observing affected body area's/part that is ENGULFED WITH FEAR

Thus when inflicted with sensation of ANXIETY, we are not observing ANXIETY but instead observing affected body part that is ENGULFED WITH ANXIETY

All mental sensations (DHAMMA sensations) like fear or anxiety or anger shall be objectively observed as soon as they arise and are being felt on body, to eradicate them instantly, while GROSS sensations like cut, itch, pain require PROLONGED penetrative observation at the root where gross sensations are making contact with body part area.

And so on.....

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THUS, When walking/sleeping or sitting positions 24/7:

START WITH OBSERVING HEAD LOCATION for few minutes to stop flow of thoughts. Observe sensations from few seconds to a minute, being felt or are arising, on body part from Head to Toe and up to soles of feet,

DURING OBSERVATION of SENSATIONS at the root, the "THUMB RULE is to OBSERVE THEM AND NOT SUFFER THEM"

IF YOU FEEL TOUCH OF CLOTH, start observing body part that was touched by CLOTH

IF YOU FEEL TOUCH OF ATMOSPHERIC AIR, start observing every body part that was touched by AIR

IF YOU FEEL MOSQUITOE BITE, start observing body part that is ALIVE WITH SENSATION OF ITCH due to MOSQUITOE BITE

If you feel PAIN OF ANY SORT, start observing body part that is ALIVE WITH SENSATION OF PAIN due to ANY REASON whatsoever.

If you feel the SWEAT, ignore the sensation of sweat but start observing the body part that is affected by sweat.

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If your TOE was hurt due to RAPID CONTACT with earth or any object, Ignore the sensation of pain or numbness or any active sensation on toe, but instead start observing the toe location alive with

sensations till the time sensation of pain etc are gone or mellowed down. This may required few minutes of OBJECTIVE observation. And how do we observe sensation of PAIN in case of hurt? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity.

And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT ? Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

If you feel SENSATION OF FEVER, ignore the sensation of FEVER but start observing the body part that is affected by FEVER.

If you feel SENSATION OF HIGH BLOOD PRESSURE, ignore the SENSATION OF HIGH BLOOD PRESSURE but start observing the body part that is affected by SENSATION OF HIGH BLOOD PRESSURE.

And so on.....

THE TRAINING TO OBSERVE AGFFECTED BODY PART instead of WALLOVING OR SUFERING IN SENSATION WILL RID US OF MISERY OF ANY KIND since the MIND now is TRAINED TO OBJECTIVELY OBSERVE THE AFFECTED BODY PART instead of attending to SENSATION THAT HAS ARISEN.

An "objective observer" simply observes DETACHED, all things as they are, without giving any opinion, or giving any emotional reactions. He sees all SENSATIONS AS SENSATIONS, without identifying them as GOOD or BAD, without differentiating between two sensations. ** WE USE INNER VISION or mind's eye to do objective observation of sensations affected body part **

"EQUANIMOUS or Equanimity" = No-Reaction — this is probably the most important word/teaching of the entire course of vipassana. Remaining "EQUANIMOUS" means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion.

The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes way of life, as the key to living a happy life is remaining equanimous and not reacting, that we experience in our day to day lives

** All meditations are performed with EYE's CLOSED and in STILL (not in motion) positions only **

**** WE USE INNER VISION to do objective observation of sensations affected body part ****

+++ HOW TO RESPOND TO A MISERY that is created on body (Gross Sensations)

A misery in the form of a gross sensation on body part is cognized into mind-body in the following form split into AGGREGATE known as 5 SKANDHA's (FORM, FEELING OR SENSATION, PERCEPTION, REACTION, consciousness) and who is the carrier of burden or misery? It is NAME_FORM (PERSON) who is carrier of misery aggregated in to 5 SKANDHA's.

That means all our burdens or miseries are stored in subconscious in the form of aggregate that has 5 khanda's in the form of (FORM, FEELING OR SENSATION, PERCEPTION, REACTION (formations), consciousness). Thus, we are nothing but name-form (person) with a mind-body and aggregates (all stored sense impression or reactions or miseries) and CONSCIOUSNESS is the one that drives us for the duration of our lives.

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Thus, if there is PERSON ('NAME-FORM') with a MISERY that is in 'FORM' of WOUND and is active with 'SENSATION' of PAIN due to any reason, depending on how NAME-FORM (PERSON) forms 'PERCEPTION' of PAIN (Craving [good], aversion [bad] or NEUTRAL) and GIVES 'REACTION' based on perception, then that REACTION gets CONGNISED into 'CONSCIOUSNESS'(sub) accordingly.

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Thus, if a PERSON is able to maintain stress due to any misery at lowest level by responding with absolute equanimity by not creating any craving or aversion towards misery, and learns to become an observer instead of sufferer, is able to alleviate misery to great extent.

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Thus, in general when a name-form (person) is inflicted with misery in the form of gross sensation on any part of body outside or within, the name-form (person) undertakes OBJECTIVE INSIGHT MEDITATION in the form of BODY PART SCAN by objectively observing the MISERY with ABSOLUTE EQUANIMITY making sure NOT to create either craving or aversion towards body part that is active with sensation of misery is able to alleviate misery to a greater extent.

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For this name-form (person) either sits in secluded place or takes a walk in a secluded place. He then Stops all unwholesome thoughts by objectively observing head location for a while and then starts and maintains ABSOLUTE observation of body part active with sensation and continues to observe it with absolute equanimity and makes sure that the observation is NEUTRAL and does not create craving or aversion towards the sensations of misery that are arising on an inflicted body part. Such an observation may be done for hours or days depending on the case,

The subtle level is the exact surface area of a body part from where sensations are emitting or in other words 'arising and passing away' rapidly. We use arising of sensations as a path to reach the exact body part area or subtle level where they are in continuous arising and passing away mode.

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. ** All meditations are performed with EYE's CLOSED and in STILL (not in motion) positions only **

** WE USE MIND's EYE or INNER VISION to do objective observation of sensations affected

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++++ MY NOTE: NO-SELF and SELF (Ref: Volitional Formations / Sankhara (conditioned phenomena))

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[The Five Aggregates: A Study Guide \(accesstoinsight.org\)](https://www.accesstoinsight.org/)

There are 6 sense media consciousness. All 6 sense media are no-self.

Awareness or consciousness itself has ""NO-SELF"" i.e., no aggregates but consciousness or awareness that is IMPURE has residence in form of "" SELF""-i.e., 5 aggregates of khanda.

- 1) Let's say you became AWARE or CONSCIOUS when you saw a PERSON.
- 2) But if you had impure feeling about that person then there exists a SANKHARA with feeling and perception of aversion for that person.
- 3) THUS, Consciousness itself is NO-SELF in pure form. BUT SAME CONSCIOUSNESS with conditional arising or SANKHARA has aggregates of self and this conditional arising can only be cleansed by observing sensation that arise on account of this sankhara, by observing them with equanimity.
- 4) Thus NO-SELF is a pure consciousness and SELF is nothing but 5 aggregates of a khanda or sankhara
- 5) And, all sankharas are impermanent and unsatisfactory, while all dhammas are not self. This is the way things are, the pattern inherent in them as listed in dhamma text.

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AGGREGATES OF SELF (How MIND-BODY- CONSCIOUSNESS RECORDS our life)

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The term sankhara represents, what is seen, heard, sensed or cognised. The passive mode of the term sankharas in its general usage stands for all conditioned phenomena.

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THERE IS A BEING with CONSCIOUSNESS

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There exists a MIND-BODY and consciousness

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If there is a MIND-BODY, then there are 6 sense media CONSCIOUSNESS (no-self):

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Thus, there is MIND CONSCIOUSNESS, BODY CONSCIOUSNESS, EYE CONSCIOUSNESS, EAR CONSCIOUSNESS, TONGUE CONSCIOUSNESS, NOSE CONSCIOUSNESS.

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What is SELF?

CONSCIOUSNESS (aggregate of self for each of sense-impression-consciousness)

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Now WHAT IS Aggregate of SELF?

5 KHANDA's (Form, '**Feeling**', Perception, [Volitional act or Formation or Fabrication], CONSCIOUSNESS) are the element of aggregate of SELF.

[The Five Aggregates: A Study Guide \(accesstoinsight.org\)](http://accesstoinsight.org)

ALL SANKHARA (good or bad or neutral) or 'Aggregate of SELF' are **SENSE- IMPRESSION- CONSCIOUSNES**.

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Now, "**FEELING**", as an 'element of aggregate of SELF',

"Hears" in case of Ear, "Tastes" in case of Tongue, "SEES" in case of EYE, 'SMELLS' in case of NOSE, 'sense of TOUCH' in case of BODY, and 'UNDERSTANDS or COGNIZES or 'becomes aware' in case of MIND or CONSCIOUSNESS

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AND '**PERCEPTION**' evaluates this FEELING as either Craving, Aversion or NEUTRAL [LABEL]

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EXAMPLE -1) How the perception of SELF with NAME = 'SARAH' as 'I' or 'ME' was recorded or formed? [FORMATION of SELF as 'I' or 'ME']

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Thus, if as a child you were repeatedly called by **NAME='SARAH'**, then, an aggregate of perception of SELF, **this is 'I'**, **This is 'ME'** was cognised into CONSCIOUSNESS.

This is how perception of 'I' or 'ME' was recorded as aggregate of SELF:

Now in this case ELEMENTS of SELF are as follows;

Form= 'EAR CONSCIOUSNESS' becomes aware of the voice

Feeling= Hears 'SARAH', **Perception** = 'SARAH' (not good, not bad so just a label 'SARAH')

Volitional act or **Formation**= understanding or awareness of "THIS IS 'I'; THIS IS 'ME' was formed

CONSCIOUSNESS (Awareness of voice 'SARAH' is cognized as 'this is 'I'; this is 'ME')

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Thus, EAR CONSCIOUSNESS is cognized with FEELING and PERCEPTION of 'SARAH' and VOLITIONAL act as 'this is ME'.

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THE RECORD or FORMATION of perception OF 'I' is as follows:

(Form=EAR CONSCIOUSNESS, feeling='SARAH as voice', Perception='SARAH', Formation='this is ME', cognized into BEING CONSCIOUSNESS)

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Thus, now whenever you hear the voice that says "SARAH", the volitional act that is cognized into being consciousness becomes aware of 'I' or 'ME' and thus, this AWARENESS (ear consciousness) starts to attend to voice 'SARAH'. Other sense consciousness becomes alert along with ear consciousness.

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This is FORMATION of SELF as 'I' or 'ME'

Similarly,

Aggregate of SELF with CONSCIOUSNESS ('MOTHER') was formed

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THE RECORD or FORMATION of perception OF 'MOTHER' is as follows:

(Form=EYE CONSCIOUSNESS, Feeling='FACE as eyes sees', Perception='directed by mind, evaluates FACE visuals', Formation='this is MOTHER', cognized into BEING CONSCIOUSNESS)

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Aggregate of SELF with CONSCIOUSNESS ('FATHER') was formed

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THE RECORD or FORMATION of perception OF 'FATHER' is as follows:

(Form=EYE CONSCIOUSNESS, Feeling='FACE as eyes sees', Perception='directed by mind, evaluates FACE visuals', Formation='this is FATHER', cognized into BEING CONSCIOUSNESS)

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And when CHILD went to SCHOOL and started to learn ENGLISH and MATHS,

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Aggregate of SELF with CONSCIOUSNESS ('ENGLISH BOOK') was formed

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THE RECORD or FORMATION of perception OF 'ENGLISH BOOK' is as follows:

(Form=EYE CONSCIOUSNESS, Feeling='BOOK' as eyes sees or reads', Perception='directed by mind, evaluates BOOK readings', Formation='learning of ENGLISH language', cognized or recorded into BEING CONSCIOUSNESS)

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Aggregate of SELF with CONSCIOUSNESS ('MATH Table of 2') was formed

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THE RECORD or FORMATION of perception OF 'MATH Table of 2' is as follows:

(Form=EYE CONSCIOUSNESS, Feeling='MATH Table of 2, as eyes sees or reads', Perception='directed by mind, evaluates MATH Table of 2', Formation='learning of table of 2', cognized or recorded into BEING CONSCIOUSNESS)

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As we can see from examples above a BEING WITH CONSCIOUSNESS, is nothing but HEAP OF SANKHARA or AGGREGATES OF SELF of 5 khanda's in the form of SENSE-IMPRESSION or AWARENESS-CONSCIOUSNESS is recorded as one grows from birth to death.

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THUS "SELF", in short means COLLECTION OF 5 aggregates that form SELF for each of CONSCIOUSNESS that has been cognized or made aware of, in course of our life time with respect to PEOPLE we interact, EDUCATION we complete, WORK THAT WE do to earn money, etc.

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Thus, one can see several such CONSCIOUSNESS associated with a BEING and each such CONSCIOUSNESS is collection of SANKHARA or aggregate of self.

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Thus, [here SELF means AGGREGATE OF 5 khanda]

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AWARENESS OF SELF as 'I' or 'ME' is a record of several SELF as 'I' CONSCIOUSNESS

Awareness of knowledge of 'ENGLISH' is record of several SELF as 'ENGLISH' 'CONSCIOUSNESS

Awareness of knowledge of 'MATHS' is record of several SELF as 'MATHS' 'CONSCIOUSNESS

Thus, if one works for a COMPANY 'ORACLE' then one is creating ORACLE' CONSCIOUSNESS with aggregate of several self that records all the work done for that company into ORACLE' CONSCIOUSNESS

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In summary we as BEINGS are collection of SEVERAL CONSCIOUSNESS for each of our interactions that is result of contact with 6 sense media.

+++++ CHANGE 'reaction of AVERSION' to 'reaction of COMPASSION'

ALL 'Reactions of AVERSION' must be changed to 'reaction of COMPASSION', by sadhak. For example, REACTION TO ITCHING in form of SCRATCHING is a reaction of AVERSION and hence SADHAK must train themselves to instead WIPE OUT SURFACE of SKIN "GENTLY", when affected by itching. Although in this case, one has REACTED through volitional or physical act, but instead of 'reaction of AVERSION', 'reaction of COMPASSION' has taken place which will help eradicate "sankahara of AVERSION" and change the same to "SANKHARA of COMPASSION".

Similarly, a SADHAK, must strive to change all such "REACTION OF AVERSION" with respect to all PHENOMENON or INTERACTION with outside world, and behaving such one does not create more misery that is result of IGNORANCE of reacting with aversion or craving towards all phenomenon or interactions of world.

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Also, SADHAK, MUST REMAIN an OBJECT OBSERVER, when experimenting with tool of DHAMMA:

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CORRECTING BREATHING DISORDER / COLD / COUGH / SNEEZING / ASTHMA [UPDATED 10-AUG-2021]

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Breathing disorder and bronchial path disorder is responsible for cold/ cough / Asthma/ Anxiety issues. If one works to open up entire bronchial path with help of breathing exercises that oxygenate the body along with DILATING the bronchial path, will help eliminate cold, cough, sneezing and Asthma issue in just few weeks. Direct Inhale of BREATH AIR inside nose is the cause of hyperventilation hence breathe air may be restricted up to Nose tips/both oval shaped nose doors, if one is having cold cough issues. Also, **ONE MAY STOP MILK CONSUMPTION TO STOP COLD COUGH ISSUES.**

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There is a SINGLE BREATHE METHOD which if followed daily, then there may not be any need for any breathing exercises. The cold cough issues are due to breathing disorder where one is inhaling in excess and thus hyperventilating. **The right way to observe breathe is to observe "BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)**

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**** During Inhale / HOLD / Exhale breathing exercises or breathing exercise of any type and also during regular other body exercise, this type of breathe observation may be used to enhance oxygen levels. The breathe observation of this type is done only during exercises and when body is in STILL position. One shall not use this type of breathe observation when body is in motion. All breathing exercises are performed in sitting or standing position which is motionless or still. ****

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Normally a breathing disorder causes anxiety/asthma issues:

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Following breathing meditation MUST be done at least 15-20 minutes daily, one must do at least 5-10 minutes of this breathing meditation before sleep every day. A person can do this meditation for 5 minutes when ever one is free all days several times till the issue of breathe disorder is resolved:

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++++ Meditation steps to cure breathing disorder of any type.

SIT IN A COMFORTABLE POSITION ON CHAIR OR FLOOR and RELAX.

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One shall FIRST FIX their inner vision or mind's eye, EXACTLY at NOSE DOOR. If one is able to SEE NOSE DOOR with eyes closed (using mind's eye, or open eye), then one has correctly FIXED their mind's eye vision. One shall train them in such a way that they are able to see nose door through mind's eye or open eyes during entire meditation or breathing exercise duration.

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The INHALE and EXHALE shall AUTOMATICALLY COME to nose door, hence NO force or regulation of breathe is necessary once one has FIXED their mind's eye at nose door. All then one has to do is to **“OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS”**. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)

.

CONTINUE TO, **“OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS”** FOR AT LEAST 10-15 minutes during each sitting.

.

Do this step above just before sleeping for at least 5-10 minutes every day. Do several such sittings in a day that may last 2 to 10 minutes.

++++

=====

Breathing exercise THAT WILL HELP DILATE BRONCHIAL PATH to permanently cure Cold / Cough/ Asthma/ Anxiety etc.

STAND OR SIT in a relaxed upright position. This must be done in morning, empty stomach, just before you have started any other exercise. One may do this in evening also in beginning few weeks. keep your mouth shut always.

.

Any time **AFTER** 'next EXHALE', **HOLD or PINCH your NOSE** with index and thumb fingers, keeping your mouth shut,

.

Start counting 1001, 1002, 1003 (1001, is one second, count each second)

.

HOLD TILL MAXIMUM, till the time you cannot hold anymore. (You must increase your hold time gradually to minimum of 45 seconds)

.
YOU MUST Hold till **STRONG URGE TO BREATH**.
.

Finally, Release your nose, keep your mouth shut, and CONTINUE TO “**OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS**” FOR AT LEAST 30 seconds to a minute after you have release your nose after hold above. **Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR’s (both nostrils) for at least 30 seconds to a minute after every such release of nose after HOLD.**

.

Repeat above steps at least 2 times more, and do this exercise at least 5 days a week.

**** All breathing exercises are done in sitting or standalone positions only**

**** Never Inhale through mouth and always keep your mouth shut when doing breathing exercises. When NOT Exercising, the inhale may be restricted up to NOSE TIPS (both oval shaped nose doors) to avoid hyperventilation issues, that means breathe process shall be always brought back to nose tips/nose doors and inhale may be restricted up to just outside nose tips/nose doors ****

++++

++++ How can I get rid of High Blood Pressure (B.P) with natural ways?

Meditation steps to cure High Blood Pressure:

. MEDITATING ON BREATH at nose door shall provide relief from high B.P

.

SIT IN A COMFORTABLE POSITION ON CHAIR OR FLOOR and RELAX.

.

One shall FIRST FIX their inner vision or mind’s eye, EXACTLY at NOSE DOOR. If one is able to SEE NOSE DOOR with eyes closed (using mind’s eye, or open eye), then one has correctly FIXED their mind’s eye vision. One shall train them in such a way that they are able to see nose door through mind’s eye or open eyes during entire meditation or breathing exercise duration.

.

The INHALE and EXHALE shall AUTOMATICALLY COME to nose door, hence NO force or regulation of breathe is necessary once one has FIXED their mind’s eye at nose door. All then one has to do is to “**OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS**”. **Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR’s (both nostrils)**

.

CONTINUE TO, **“OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS”** FOR AT LEAST 10-15 minutes during each sitting.

.
Do this step above just before sleeping for at least 5-10 minutes every day. Do several such sittings in a day that may last 2 to 10 minutes.

++++

. **Or for a temporary relief DO this step:**

.
SIT OR STAND at one place.
NOW, DO SEVERAL INHALE and EXHALE WITH FORCE . APPLY FULL FORCE during INHALE as WELL AS EXHALE

do this for at least 2–3 minutes at a time

This shall give you quick relief from High B.P

For permanent cure, one shall learn to meditate on breathe for at least 10–20 minutes at a time. Here, one observe breathe that floats exactly outside nose doors (nostrils). As mentioned ABOVE.

What can I do to get rid of this anxiety?

.
DO this when anxiety or panic starts: YOU HAVE TO USE MIND's eye or inner vision here for following steps, keep your mind's eye FOCUS on organ being observed for pushing of breathe:

.
Through mind's eye, Look at top of TOP OF HEAD, and notice how breathe that you take tries to push through TOP OF HEAD, do this for 3–4 breathes (inhale exhale),

.
Next move minds vision to Forehead, and notice how breathe that you take tries to push through FOREHEAD, do this for 2–3 breathes,

.
Next move minds vision to CHEST, and notice how breathe that you take tries to push through CHEST, do this for 3–4 breathes,

.
Next move minds vision to STOMACH, and notice how breathe that you take tries to push through STOMACH, do this for 3–4 breathes,

.
Next move minds vision to BOTH LEGS holistically, and notice how breathe that you take tries to push through BOTH LEGS holistically, do this for 3–4 breathes,

.
Next move minds vision to TORSO from BACKSIDE, and notice how breathe that you take tries to push through TORSO from BACKSIDE, do this for 2–3 breathes,

.
Through minds eye, Look at top of TOP OF HEAD, and notice how breathe that you take tries to push through TOP OF HEAD, do this for 3–4 breathes (inhale exhale),

.
CHECK STATUS OF ANXIETY, it would have gone away.

.
Or you can try this:

With a BLANK MIND that is NEUTRAL (no fear);

.
start to OBSERVE CHEST for at least 4–5 breathes

Then OBSERVE STOMACH for at least 4–5 breathes

Then OBSERVE BACK SIDE of torso, for at least 4–5 breathes

Then OBSERVE HEAD for for at least 4–5 breathes

.
CHECK STATUS OF ANXIETY, it would have gone away.

+++++

KHANDA's in DETAIL: [07-SEP-2021] // (Aggregate of SELF / VIPASSANA)

Notes taken from accesstoinsight.org

+++++

(Aggregate of SELF / VIPASSANA)

REF: [The Five Aggregates: A Study Guide \(accesstoinsight.org\)](https://www.accesstoinsight.org/lib/study/khandha.html)

<https://www.accesstoinsight.org/lib/study/khandha.html>

There are the “five aggregates” into which the Buddha analyses the individual personality.

Buddhist cosmology recognizes three spheres of existence—the sense sphere, the fine-material sphere and the immaterial sphere. Human existence belongs to the sense sphere. Non-returns, after death, are reborn in the fine-material sphere and attain liberation there.

“KAMMA”, is RE-BIRTH producing actions, thereby new life.

++ mind consciousness and consciousness and BHAGAWAD GITA snippets

From google search;

The Vedanta philosophy has considered mind as the subtle form of matter where in the body and its components are considered the grossest forms. Consciousness, on the other hand, is considered finer than 'mind matter' and is considered all pervasive, omnipresent and omniscient.

Is consciousness and the mind the same?

Simply put: the concept of consciousness pertains to the waking mental life of a human being, while the concept of mind pertains to the ability and activity to consciously comprehend and understand or evaluate contents and objects of human or worldly activities.

A 'BEING' is made of 23 elements + Consciousness [total 24 elements]

https://vaniquotes.org/wiki/Twenty-four_elements

There is a 'God Particle' in every being, this is known as 'ATMA' or 'SELF'

Just like a person [a 'BEING'], uses chariot / CAR to drive around the world, 'ATMA' or aggregate of 'SELF' (form, feeling, perceptions, formations, consciousness), uses a 'BEING' to go through worldly experiences through mind-body and 6 sense media. The access to pleasures or pain of the world are experience through “aggregates of 'SELF'”

A BEING's nature is decided by low, high or mix of 3 attributes or qualities or GUNA. These are **sattva** (goodness, calmness, harmonious), • **rajas** (passion, activity, movement), and • **tamas** (ignorance, inertia, laziness).

The person with '**rajas quality**' has sattva GUNA along with knowledge and qualities, but is also chained by desires of mind, body, and sensual desires and thus continues to perform volitional acts that become cause of misery and further becoming or existence of birth of misery.

The person with '**tamas' GUNA**, continues to perform actions, that are against dhamma guidelines and is responsible for misery for himself as well as others.

.

It is a goal of ATMA to realize them as a particle of God or universe and for this knowledge of 'SELF YOG', knowledge of 'KARMA YOG' and "SURRENDER YOG" to UNIVERSE" is required.

One shall surrender all their actions, mind, body, consciousness, karma to UNIVERSE, meaning a person shall do whatever karma, that come on his way, he does not choose which karma to perform. He does all actions without expectations, without creating craving or aversion. The surrender shall be to ultimate reality, that is towards UNIVERSE or GOD.

.

KARMA is the action that was committed with expectations or conditioned by craving or aversion. Only when, one performs KARMA without expectations, craving or aversion, a karma done under guidelines of dhamma, one is sure to be released of CHAIN of BECOMING or existence.

.

"For whatsoever a man sows, that shall he also reap." "Whatsoever a man does, that he shall be again." One who performs low, base actions, is attracted to lowness, and at the moment of death will seize an opening for existence in a lower world. One who leads a worthy existence and think noble thoughts tends to nobility and will be reborn in a noble, purer world.

Therefore, one must in their lifetime collect '**sattva' Guna in form of:** renunciation, relinquishment, desire lessness, detachment, purity, benevolence, forgiveness, loving-kindness, compassion, heedfulness, knowledge, understanding, wisdom to be born in higher plane and pure world.

.

It is important to know 'BEING' as 'SELF', and not as mind-body, consciousness.

It is the duty of every ATMA ['SELF'] to realize itself as part of PARAM-ATMA [higher 'SELF'], and thus chose path of dhamma to reach nibbana and dissolve itself in to param-atma through path of SELF-yog, KARMA-yog and SURRENDER-yog.

+++++ 5 KHANDA continued below..

NIBBANA is NOT ANNIHILATION OF 5 KHANDA's of SELF, nibbāna being extinguishing of the fires of passion, aversion, and delusion —

That means one can have SNKAHARA or aggregates of self, that are devoid of impurity in the form of passion, aversion, and delusion and thus, still in the state of NIBBANA.

.

Form— which covers physical phenomena of all sorts, both within and without the body — wears down or "de-forms." Feeling feels pleasure, pain, and neither pleasure nor pain. Perception labels or identifies objects. Consciousness cognizes the six senses (counting the intellect as the sixth) along with their objects. Of the five khandhas, fabrication is the most complex. Passages in the canon define it as intention, but it includes a wide variety of

activities, such as attention, evaluation (§14), and all the active processes of the mind. It is also the most fundamental khandha, for its intentional activity underlies the experience of form, feeling, etc., in the present moment.

Thus, intention is an integral part of our experience of all the khandhas — an important point, for this means that there is an element of intention in all suffering. This opens the possibility that suffering can be ended by changing our intentions (from aversion to compassion, intentions that are not conditioned by craving or aversion) — or abandoning them entirely — which is precisely the point of the Buddha's teachings.

MY NOTE on FABRICATIONS:

Form= people, phenomenon or worldly objects, that becomes aware through consciousness as a whole or through one or more of six sense media consciousness (body Consciousness, eye Consciousness, ear Consciousness, nose Consciousness, tongue Consciousness, mind or intellect Consciousness)

Feeling= Directed by Mind, feeling; ‘sees in case of eye’, ‘hear in case of ear’, ‘touch/sensation in case of body’, ‘smell in case of nose’, ‘taste in case of tongue’, ‘comprehend and evaluate in case of mind’

perception is again directed by MIND that evaluate FEELING to good, bad or neutral or just a label

Volitional act in form of verbal, physical or mental reaction, is directed by MIND (repeat of volitional act increases the **INTENSITY** of feelings and may form **CLINGING**)

Volitional act that is conditioned by craving or aversion is cause of **SANKHARA**, and is of 3 types: -

1. Those that are light are like a line drawn on water, which quickly disappears.
2. Those that are medium are like a line draw in sand, which disappears after a while.
3. Those that are heavy are like a line carved in rock, which disappears only after a long time.

Consciousness then cognizes every experience or interaction as form, feeling, perceptions, fabrications grouped into **SELF** or several **AGGREGATE** of **SELF**.

THUS, it can be said that **Consciousness is nothing but SELF** or **AGGREGATE** of **SELF** that brings back to surface, feeling, perception and volitional act for form that is past or

present, whenever a SANKHARA arises due to **Consciousness that awakens on interacting with phenomenon that was result of past and present interactions.**

Thus, for every phenomenon, or interaction with person or worldly objects, from 5-elements of aggregates, one can COGNISE CONSCIOUSNESS that may be understood either as craving or aversion towards 'form', but has FABRICATIONS or volitional act that is conditioned neither by craving nor by aversion.

Thus, the awareness that the other person is good or bad does not INFLUENCE the RESPONSE or FABRICATION or REACTION, and such a fabrication that is not conditioned either by craving or aversion, is a FABRICATION that does not become cause of origination of misery [i.e., GOOD SANKHARA]

Thus, aggregates of self, without fabrications or no-reactions, can be just considered as "awareness", as derived by perception or evaluation of feeling for the form.

For example, a mosquito bite (form=body consciousness), feeling= 'itching', perception="aversion [don't like itching]", but due to dhamma knowledge of equanimity and anicca (impermanence), sadhaka DOES NOT REACT [does not scratch skin surface affected by itching], hence NO FABRICATION or VOLITIONAL ACT is performed. This type of phenomenon is COGNIZED in to CONSCIOUSNESS as just the awareness of itching without any reaction.

This is how "" AWARENESS of craving or aversion with respect to itching, without VOLITIONAL ACT"" is cognized into consciousness when one does not fabricate.

Here SCRATCHING of the skin surface is REACTION or FABRICATION of "" AVERSION"", which can be CONVERTED into VOLITIONAL ACT or FABRICATION act of "" COMPASSION"", by 'GENTLY wiping out surface of skin when affected by itching, instead of scratching'

If passion and delight are entirely eradicated, though, all clinging is entirely abandoned, the intentions that fabricate khandhas are dropped, and the mind totally released. The bricks of the pavement have turned into a runway, and the mind has taken off.

Into what? Other passages mention that a consciousness in this freedom — "without feature or surface (without aggregates) [i.e., feeling that is neutral, perception that is neutral, no fabrication, or fabrication, that is done with compassion], without end, luminous all around" — lying outside of time and space, experienced when the six sense spheres stop functioning or is motionless due to calmness attained as a result of abandoning of craving aversion and delusion.

Consciousness without feature (aggregates) is thus the awareness of Awakening. And the freedom of this awareness carries over even when the awakened person returns to ordinary consciousness.

As the Buddha said of himself:

"Freed, dissociated, & released from 'form [worldly objects, people and phenomenon]', the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released from 'feeling directed by 6 sense media'... 'perception directed by mind'... 'fabrications directed by

volitional, physical or mental act'... 'consciousness'... birth... aging... death... suffering & stress... defilement, the Tathāgata dwells with unrestricted awareness",

Thus, in summary, when all elements of aggregate of self are devoid of craving, aversion or delusion then six sense media have calmed down, and one dwells with unrestricted awareness. Without craving and aversion towards form, feeling, perception, fabrication, the cognised consciousness is free from impurity and such a consciousness is a bliss. But knowing well that consciousness and aggregate of self are IMPERMANENT and subject to change; any passion, desire, love, thirst, fever, & craving towards consciousness and aggregate of self shall be avoided.

My Note: IMPURE consciousness, is the one, that has aggregates of self (perception and fabrication) conditioned by craving [expectations]/aversion/delusion.

The consciousness that is PURE, will have aggregates of self, where perception='COMPASSION or NEUTRAL'. and INTENTION or FABRICATION that does not cause craving [expectations], aversion, or delusion in any form.

Monks, 'Our teacher teaches the subduing of passion & desire.'

'Our teacher teaches the subduing of passion & desire for form... for feeling... for perception... for fabrications. Our teacher teaches the subduing of passion & desire for consciousness.'

Monks, Seeing what danger does your teacher teach the subduing of passion & desire for consciousness?'

ANSWER:

'When one is not free from passion, desire, love, thirst, fever, & craving for ""form"", then from any change & alteration in that form, there arises sorrow, lamentation, pain, grief, & despair.

Same for feeling, perception, fabrications

When one is not free from passion, desire, love, thirst, fever, & craving for ""consciousness"", then from any change & alteration in that consciousness, there arise sorrow, lamentation, pain, grief, & despair. Seeing this danger, our teacher teaches the subduing of passion & desire for form... for feeling... for perception... for fabrications.

Seeing this danger our teacher teaches the subduing of passion & desire for consciousness.'

Monks, what benefit does your teacher teach the subduing of passion & desire for consciousness?'

Answer:

'When one is free from passion, desire, love, thirst, fever, & craving for form, then with any change & alteration in that form, feeling, perception, fabrications and consciousness

there does not arise any sorrow, lamentation, pain, grief, or despair.

Seeing this benefit our teacher teaches the subduing of passion & desire for FORM, feeling, perception, fabrications and ""consciousness""

AND WHAT IS MIDDLE PATH that leads to AWAKENING, to-self, unbinding?

Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

CLINGING to aggregates:

"It's just as when a dog is tied by a leash to a post or stake: If it walks, it walks right around that post or stake. If it stands, it stands right next to that post or stake. If it sits, it sits right next to that post or stake. If it lies down, it lies down right next to that post or stake.

"In the same way, an uninstructed run-of-the-mill person regards form as: 'This is mine, this is my self, this is what I am.' He regards feeling... perception... fabrications... consciousness as: 'This is mine; this is my self; this is what I am.' If he walks, he walks right around these five clinging-aggregates. If he stands, he stands right next to these five clinging-aggregates. If he sits, he sits right next to these five clinging-aggregates. If he lies down, he lies down right next to these five clinging-aggregates.

Thus, one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, & delusion.'

.
From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.
.

, an uninstructed, run-of-the-mill person, when creating, creates nothing but form... feeling... perception... fabrications... consciousness."

WHAT IS form, feeling, perception, fabrication, consciousness??

+++++

FORM- "And why do you call it 'form' [rūpa]?

Because it is afflicted, thus it is called 'form.' Afflicted with what? With cold & heat & hunger & thirst, with the touch of flies, mosquitoes, wind, sun, & reptiles. Because it is afflicted, it is called form.

The four great existents and the form derived from them. And what are the four great existents? They are the earth property, the liquid property, the fire property, & the wind property.

"And why do you call it 'feeling'?

Because it feels, thus it is called 'feeling.' What does it feel? It feels pleasure, it feels pain, it feels neither-pleasure-nor-pain. Because it feels, it is called feeling.

.
There are three kinds of feeling (when perceived): pleasant feeling, painful feeling, & neither-pleasant-nor-painful feeling
.

"And what is feeling? These six bodies of feeling — feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called feeling."

"And why do you call it 'perception'?

Because it perceives [evaluates, directed by mind it evaluates], thus it is called 'perception.' What does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. Because it perceives, it is called perception.

"And what is perception? These six bodies of perception — perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception.
.

.
"And why do you call them 'fabrications'?"

Because they fabricate, fabricated things, thus they are called 'fabrications.' What do they fabricate into a fabricated thing? For the sake of form-ness, they fabricate form as a fabricated thing. For the sake of feeling-ness, they fabricate feeling as a fabricated thing. For the sake of perception-hood... For the sake of fabrication-hood... For the sake of consciousness-hood, they fabricate consciousness as a fabricated thing. Because they fabricate fabricated things, they are called fabrications.

.
"And what are fabrications? There are these six classes of intention: intention aimed at sights, sounds, smells, tastes, tactile sensations, & ideas. These are called fabrications."

.
"Three kinds of fabrications: meritorious fabrications [ripening in pleasure], demeritorious fabrications [ripening in pain], & imperturbable fabrications [the formless jhānas]."

"And what, are bodily fabrications, what are verbal fabrications, what are mental fabrications?"

"In-&-out breathing is bodily, bound up with the body, therefore is it called a bodily fabrication. Having directed one's thought and evaluated (the matter), one breaks into speech. Therefore, directed thought & evaluation are called verbal fabrications. Perception & feeling are mental, bound up with the mind. Therefore perception & feeling are called mental fabrications."

.
"And what are fabrications?" These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

.
"And why do you call it 'consciousness'?"

Because it cognizes, thus it is called consciousness. What does it cognize? It cognizes what is sour, bitter, pungent, sweet, alkaline, non-alkaline, salty, & unsalty. Because it cognizes, it is called consciousness."

.
"And what is consciousness?" These six bodies of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness."

.
"And what are the six sense media?"

These six are sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media.

.
"And what is name-&-form?"

Feeling, perception, intention, contact, & attention: This is called name. The four great elements (earth, water, fire, air) and the form dependent on the four great elements: This is called form. This name & this form are called name-&- form.

.
"From consciousness as a requisite condition comes name-&-form.' Thus, it has been said.

"From name-&-form as a requisite condition comes consciousness.' Thus, it has been said. And this is the way to understand how from name-&-form as a requisite condition comes consciousness.

.
If consciousness were not to gain a foothold in name-&-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?" "Thus, this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-&-form

Nutriment of physical food :-

.
"Where there is passion, delight, & craving for the nutriment of physical food, consciousness lands there and grows. Where consciousness lands and grows, name-&-form alights. Where name-&-form alights, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

.
SIMILARLY, "Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or grow... Name-&- form does not alight... There is no growth of fabrications... There is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.

Constructing a Self

+++++

The Blessed One said, "And which is the burden?"

"The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate, feeling as a clingingaggregate, perception as a clinging-aggregate, fabrications as a clingingaggregate, consciousness as a clinging-aggregate: This, monks, is called the burden.

.
"And which is the carrier of the burden? 'The person (NAME-FORM),' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden

.
"And which is the carrier of the burden? 'The person,' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden

.
"And which is the casting off of the burden? The remainderless dispassioncessation, renunciation, relinquishment, release, & letting go of that very 'craving': This is called the casting off of the burden."

CLINGING

+++++

"Monks, there are four (modes of) clinging. Which four? Sensuality-clinging, view-clinging, habit-&-practice-clinging, and doctrines-of-the-self-clinging."

AN IGNORANT PERSON, assumes FORM to be SELF, assumes feeling to be the self, assumes perception to be the self, assumes fabrications to be the self, assumes consciousness to be the self

"If one stays obsessed with FORM, feeling... perception... fabrications, consciousness
"Any desire, passion, delight, or craving for FORM, feeling... perception... fabrications...
"Any desire, passion, delight, or craving for consciousness, : when one is caught up there, tied up there, ""one is said to be 'a being'""."

===== WHAT IS A "BEING"? as asked by MARA the EVIL ONE
MARA: "By whom was this ""being"" created? Where is the living being's maker? Where has the living being originated? Where does the living being cease?"

"What? Do you assume a 'being,' Māra? Do you take a position?
This is purely a pile of fabrications. Here no living being can be pinned down.

Just as when, with an assemblage of parts, there's the word, chariot, even so when aggregates are present, there's the convention of a ""being"".

For only stress is what comes to be; stress, what remains & falls away. Nothing but stress comes to be. Nothing ceases but stress." Then Māra the Evil One — sad & dejected at realizing, "Vajirā the nun knows me" — vanished right there.
=====

Constructing the Path

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SECLUSION: first jhāna: "" rapture & pleasure born of seclusion"", accompanied by directed thought & evaluation. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion...

"Quite secluded from sensuality, secluded from unskilful mental qualities, the monk enters & remains in the first jhāna: , **Here His earlier perception of sensuality ceases,**

CONCENTRATION: second jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. this very body with the rapture & pleasure **born of concentration.** There is nothing of his entire body unpervaded by rapture & pleasure born of concentration...

"Then, with the stilling of directed thoughts & evaluations, the monk enters & remains in the second jhāna: **His earlier perception of a refined truth of rapture & pleasure born of seclusion ceases**

'Equanimous & mindful, third jhāna: "And then, with the fading of rapture, the monk remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous and mindful,

' His earlier perception of a refined truth of rapture & pleasure born of **concentration ceases,** and on that occasion, there is a perception of a **refined truth of equanimity...**

fourth jhāna: purity of equanimity & mindfulness, **neither-pleasure-nor-pain.**

the monk enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

His earlier perception of a refined truth of **equanimity ceases**, and on that occasion, there is a **perception of a refined truth of neither pleasure nor pain...**

.
.
.

And thus, it is that with training one perception arises and with training another perception ceases. "And then, with the complete transcending of perceptions, ' the monk enters & remains in the dimension of the **"" infinitude of space""**, And thus it is that with training one perception arises and with training another perception ceases.

.

"And then, with the complete transcending of the dimension of the infinitude of space, ' the monk enters & remains in the dimension of **the infinitude of consciousness**. His earlier perception of a refined truth of the dimension of the infinitude of space ceases, and on that occasion, there is a perception of a refined truth of the dimension of the infinitude of **"" consciousness""**

.

"And then, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' the monk enters & remains in the **dimension of "" nothingness""**. And thus, it is that with training one perception arises and with training another perception ceases."

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"I tell you, the ending of the (mental) fermentations depends on the first jhāna.' Thus, it has been said. In reference to what was it said? There is the case where a monk, secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: **rapture & pleasure born from seclusion**, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite — the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

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there is the case where a monk... enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite — the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

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===== **Ten perceptions,**

"Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him.

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"Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten? The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

·
"And what is the perception of inconstancy? There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.

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"And what is the perception of not-self? There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — reflects thus: 'The eye is not-self, forms are not-self; the ear is not-self, sounds are not-self; the nose is not-self, aromas are not-self; the tongue is not-self, flavors are not-self; the body is not-self, flavors are not-self; the intellect is notself, ideas are not-self.' Thus he remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.

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"And what is the perception of abandoning [mental hindrances]? There is the case where a monk does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of illwill. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is called the perception of abandoning.

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The Five Aggregates: A Study Guide <https://www.accesstoinsight.org/lib/study/khandha.html/22/39>

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"And what is the perception of dispassion? There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — reflects thus: 'This is peace, this is exquisite — the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, dispassion, Unbinding.' This is called the perception of dispassion.

·
"And what is the perception of distaste for every world? There is the case where a monk abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved. This is called the perception of distaste for every world.

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"And what is mindfulness of in-&-out breathing? There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

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' He trains himself, 'I will breathe IN and out calming bodily fabrication.
He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.
He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

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He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [xiv] He trains himself, 'I will breathe in focusing on dispassion [literally, fading].' He trains himself, 'I will breathe out focusing on dispassion.' [xv] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' 11/03/2019 The Five Aggregates: A Study Guide
<https://www.accesstoinsight.org/lib/study/khandha.html> 23/39 [xvi] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'" "This, Ānanda, is called mindfulness of in-&-out breathing.

DURING ANAPANA breathe observation he trains himself:

He Trains himself 'No Interaction with FORM aka phenomenon, worldly objects
He Trains himself 'No Interaction with FEELINGS coming from 6 sense media
He Trains himself 'No Interaction with PERCEPTIONS directed by MIND
He Trains himself 'No Interaction with FORMATIONS directed by mind-body i.e., NO REACTION.
He Trains himself 'No Interaction with CONSCIOUSNESS i.e., all reaction to sankhara and creation of aggregate of SELF is stopped

DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let's go of all worldly interaction with all 'forms' (phenomenon, people, objects), I breathe In and Out
RENOUNCING or let's go of all sense media 'feelings and thoughts', I breathe In and Out
RENOUNCING or let's go of MIND Interaction and 'evaluations aka perceptions', I breathe In and Out
RENOUNCE or let's go of all 'BODILY reactions or volitional act or formations, I breathe In and Out
RENOUNCING or let's go of all CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I breathe In and Out

Deconstruction

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"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."

[Mahāli:] "And what, lord, is the cause, what the requisite condition, for the defilement of beings? How are beings defiled with cause, with requisite condition?" [The Buddha:]

"Mahāli, if form were exclusively stressful — followed by stress, infused with stress and not infused with pleasure — beings would not be infatuated with form. But because form is also pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings are infatuated with form. Through infatuation, they are captivated. Through captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition.

"If feeling were exclusively stressful... "

If perception were exclusively stressful... "

If fabrications were exclusively stressful... "

If consciousness were exclusively stressful — followed by stress, infused with stress and not infused with pleasure — beings would not be infatuated with consciousness. But because consciousness is also pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings are infatuated with consciousness.

Through infatuation, they are captivated. Through captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition."

"And what, lord, is the cause, what the requisite condition, for the purification of beings? How are beings purified with cause, with requisite condition?"

"Mahāli, if form were exclusively pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings would not be disenchanted with form. But because form is also stressful — followed by stress, infused with stress and not infused with pleasure — beings are disenchanted with form. Through disenchantment, they grow dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition.

"If feeling were exclusively pleasurable... "

If perception were exclusively pleasurable... "

If fabrications were exclusively pleasurable... "

If consciousness were exclusively pleasurable —

followed by pleasure, infused with pleasure and not infused with stress — beings would not be disenchanted with consciousness. But because consciousness is also stressful — followed by stress, infused with stress and not infused with pleasure — beings are disenchanted with consciousness. Through disenchantment, they grow dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition."

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§ 40. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep cultivating disenchantment with regard to form, that he keep cultivating disenchantment with regard to feeling, that he keep cultivating disenchantment with regard to perception, that he keep cultivating disenchantment with regard to fabrications, that he keep cultivating disenchantment with regard to consciousness. As he keeps cultivating disenchantment with regard to form... feeling... perception...

fabrications... consciousness, he comprehends form... feeling... perception... fabrications... consciousness. As he comprehends form... feeling... perception... fabrications... consciousness, he is totally released from form... feeling... perception... fabrications... consciousness. He is totally released from sorrows, lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress." — SN 22:39

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The Blessed One said, "And which are the phenomena to be comprehended? Form is a phenomenon to be comprehended. Feeling... Perception... Fabrications... Consciousness is a phenomenon to be comprehended. These are called phenomena to be comprehended. "And which is comprehension? Any ending of passion, ending of aversion, ending of delusion. This is called comprehension."

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UNBINDING:

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§ 43. "It's just as when boys or girls are playing with little sand castles [literally, dirt houses]. As long as they are not free from passion, desire, love, thirst, fever, & craving for those little sand castles, that's how long they have fun with those sand castles, enjoy them, treasure them, feel possessive of them. But when they become free from passion, desire, love, thirst, fever, & craving for those little sand castles, then they smash them, scatter them, demolish them with their hands or feet and make them unfit for play.

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"In the same way, Rādhā, you too should smash, scatter, & demolish form, and make it unfit for play. Practice for the ending of craving for form.

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"You should smash, scatter, & demolish feeling, and make it unfit for play. Practice for the ending of craving for feeling.

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"You should smash, scatter, & demolish perception, and make it unfit for play. Practice for the ending of craving for perception.

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"You should smash, scatter, & demolish fabrications, and make them unfit for play. Practice for the ending of craving for fabrications.

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"You should smash, scatter, & demolish consciousness and make it unfit for play. Practice for the ending of craving for consciousness —

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+ because the ending of craving, Rādhā, is Unbinding."

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"And what is the development of concentration that... leads to the ending of the fermentations?"

There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its

origination, such its disappearance.' This is the development of concentration that... leads to the ending of the fermentations."

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Both formerly & now, it's only stress that I describe, and the cessation of stress."

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"Then, friend Yamaka, how would you answer if you are thus asked: A monk, a worthy one, with no more fermentations: what is he on the break-up of the body, after death?"

"Thus asked, I would answer, 'Form is inconstant... Feeling... Perception... Fabrications... Consciousness is inconstant. That which is inconstant is stressful. That which is stressful has ceased and gone to its end.'" — SN 22:85

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§ 52. Now at that moment this line of thinking appeared in the awareness of a certain monk: "So — form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. Then what self will be touched by the actions done by what is not-self?"

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

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"Any feeling whatsoever... "Any perception whatsoever...

"Any fabrications whatsoever...

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

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"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

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Consciousness without feature, without end, luminous all around: Here water, earth, fire, & wind have no footing. Here long & short coarse & fine fair & foul name & form are, without remnant, brought to an end. From the cessation of (sensory) consciousness, each is here brought to an end.

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§ 56. "Freed, dissociated, & released from ten things, Bāhuna, the Tathāgata dwells with unrestricted awareness. Which ten? Freed, dissociated, & released from form, the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released from feeling... from perception... from fabrications... from consciousness... from birth... from aging... from death... from suffering & stress... Freed, dissociated, & released from defilement, the Tathāgata dwells with unrestricted awareness.

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"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathāgata — freed, dissociated, & released from these ten things — dwells with unrestricted awareness."

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THE CASE OF SECURITY GUARD and ACT OF OMISSION OF DUTY

HOW new Consciousness "SECURITY GUARD" was created?

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The security guard was found to chat with outside people mostly his acquaintances who will sit in front of his desk, unauthorised people, and thus there was omission of duty.

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Now you as a person who sees this on daily basis is starting to create feeling of aversion towards this act of security guard, and in some cases the person may also have been creating aversion towards this act as well as security guard both.

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Next, you as a person, inform or complain to the society /corporate management of this act of omission of duty by security guard.

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Now, under DHAMMA guidelines this is how this is being recorded:

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Form= 'SECURITY GUARD', that one becomes aware through consciousness as a whole or through one or more of six sense media consciousness (body Consciousness, eye Consciousness, ear Consciousness, nose Consciousness, tongue Consciousness, mind or intellect Consciousness)

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Feeling= Directed by Mind, feeling; 'sees in case of eye', 'hear in case of ear', 'comprehend and evaluate in case of mind', 'touch/sensation in case of body', 'smell in case of nose', 'taste in case of tongue',

And thus, **FEELING, as comprehended by MIND, is that an ACT OF OMISSION is seen and heard.**

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perception is again directed by MIND that evaluate FEELING to good, bad or neutral or just a label. The repeat instances of 'omission of duty' as seen and PERCEIVED thereof feeling towards form ('security guard'), 'intensifies the perception', and may result in volitional act or fabrication.

'PERCEPTION' OF 'feeling' is that of AVERSION to " ACT of omission of duty by security guard".

In some cases, this **PERCEPTION** may have created "**ill will**" or 'aversion' also towards SECURITY GUARD (name-form). As PERCEPTION of aversion is evaluated with **REPETITION** towards 'feeling' generated by 'form', '**INTENSITY**' of PERCEPTION [of

aversion] increases which may give rise to **REACTION** or VOLITIONAL ACT or **KARMA** or **KAMMA**.

Volitional act in form of verbal, physical or mental reaction, is directed by MIND (repeat of volitional act or AGITATION., forms CLINGING and increases their '**INTENSITY**')
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Volitional act or fabrication, that is conditioned by craving or aversion based on '**intensity of perception**', or with the "**expectation of result**", is cause of SANKHARA or CONSCIOUSNESS, and is of 3 types in terms of their **INTENSITY**: -

1. Those SANKHARA, that are light are like a line drawn on water, which quickly disappears [least intensity]
2. Those SANKHARA, that are medium are like a line draw in sand, which disappears after a while [medium intensity]
3. Those SANKHARA, that are heavy are like a line carved in rock, which disappears only after a long time [highest intensity]

Thus, from above 3 types of SANKHARA, it is cleat that 'MORE THE repetition of VOLITIONAL ACT or agitation', more will be the INTENSITY or EFFECT OF SANKHARA when they arise.

Now, volitional act in form of '**VERBAL OR WRITTEN COMPLAINT**' WAS FILED BY you as a PERSON with SOCIETY/corporate management, informing them of 'act of omission by security guard'.

Consciousness then cognizes every experience or interaction as form, feeling, perceptions, fabrications grouped into SELF or several AGGREGATE of SELF.

So, now you as a PERSON, have AGGREGATE OF SELF RECORDED AS below;

SELF (

Form= 'SECURITY GUARD's ACT of omission of duty'

FEELING= as comprehended by MIND, that an 'ACT OF OMISSION of duty' is seen

PERCEPTION= AVERSION or AGITATION (along with INTENSITY) to this '**ACT of security guard**'

FABRICATION= volitional act in form of 'VERBAL OR WRITTEN COMPLAIN WAS FILED'

Consciousness = then cognizes all 4 elements into aggregate of self.

)

Repeat of volitional act or AGITATION., forms CLINGING and increases their '**INTENSITY of perception**'.

Now, in case you as a person has also created aversion, not only to 'ACT of omission of duty', but also to the person security guard (name-form), then you would have created another aggregate of self as below:

SELF (

Form= 'SECURITY GUARD (name-form)'

FEELING= as comprehended by MIND, that an 'ACT OF OMISSION of duty' is seen

PERCEPTION= AVERSION or AGITATION (along with INTENSITY) to ‘SECURITY GUARD (name-form)’

FABRICATION= volitional act in form of VERBAL OR WRITTEN COMPLAIN WAS FILED

Consciousness = then cognizes all 4 elements into aggregate of self.

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Now, once an aggregate of self is created, then this is known as SANKHARA, and its nature of SANKHARA to ARISE, PERSISTS and FADE AWAY, as long as one is not released from that SANKHARA.

By above VOLITIONAL ACT or FABRICATION, a NEW Consciousness is created in the form of a SANKHARA. SANKHARA can be GOOD as well as Bad or NEUTRAL.

•
Let’s NAME this Consciousness as “SECURITY GUARD”

This “SECURITY GUARD” **Consciousness is aggregate of 2-SELF, as above.**

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This aggregate of self or a SANKHARA or a **Consciousness**, will continue to HAUNT you, till the situation is resolved and sankhara is released. Thus, by VOLITIONAL ACT of REACTING towards PHENOMENON that was in a state of flux, or interaction of you as a person and a security guard, you have created a SELF or a SANKHARA that must go through cessation as per law of nature so that you as a person is released from effect of it to make you peaceful.

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By above VOLITIONAL ACT or FABRICATION, a NEW Consciousness is created in the form of a SANKHARA. SANKHARA can be GOOD as well as Bad or NEUTRAL.

Let’s NAME this Consciousness as “SECURITY GUARD”

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Now, lets look at what could have been done to avoid creating this MISERY for yourself that will continue to haunt you since it was initiated or given birth by you as a person:

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THUS, it can be said that **Consciousness is nothing but SELF or AGGREGATE of SELF** that brings back to surface; feelings, perception and volitional act for form that is past or present, whenever a SANKHARA arises due to **Consciousness that awakens on interacting with phenomenon or form that was result of past and present interactions.**

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KAMMA or KARMA, in DHAMMA guidelines means any KARMA that was committed with expectations of result or any kamma that is conditioned either by craving or aversion, thus one is now bound or chained to the result or cause of karma. By ignorance, a KAMMA was performed and which was cause of becoming i.e., existence of misery. A KARMA that was NOT conditioned by craving, aversion or expectations would not have created a misery.

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Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion or expectations with respect to thoughts and phenomenon, which resulted in

fabrication or formations or volitional act, thus forming a SANKHARA or MENTAL DEFILEMENT.

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Thus, in above example of **Consciousness= 'SECURITY GUARD'**, if a person has committed volitional act of RAISING COMPLAINT to Society or corporate management for the omission of act of security guard, and if that volitional act is done out of aversion or with the expectation of result that society or corporate management 'will act upon guard for his behaviour, then the person is BOUND to this **Consciousness**, till the action is performed to his liking. Thus, a person now '**CLINGS**' to his volitional act and feels miserable till the result to his expectations are shown. As per dhamma guidelines, CLINGING to elements of KHANDA or aggregate of self is the cause of '**BURDEN**'. CLINGING is a conditional arising, i.e., this volitional act or formation was committed due to aversion or with expectation of certain result.

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IF there exists a '**CLINGING**' With respect to formation or volitional act='COMPLAINT',

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Thus, there exist a perception in the form of a SELF= '**BURDEN**', or a SANKHARA '**BURDEN**', with Form= SECURITY GUARD, feeling='omission of act', perception=AVERSION, formation= 'complaint to society or corporate management with expected results'

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Then, who is the carrier of this SANKHARA '**BURDEN**'?

+ **Now, as per BUDDHA CLINGING TO Aggregate of self is a BURDEN,**

And who is the carrier of BURDEN? NAME-FORM with CONSCIOUSNESS and MIND-BODY is the carrier of burden.

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Thus, you as a name-form '**PERSON**' is carrier of this BURDEN

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Now, as buddha says, one has to let go of CLINGING to form, CLINGING to feeling, CLINGING to perceptions, CLINGING to formations, CLINGING to **Consciousness**

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AND, how to get rid of this SANKAHRA '**BURDEN**'?

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By letting go of CLINGING to SANKHARA or **Consciousness** = 'BURDEN'.

By letting go of CLINGING to thought that is 'VOLITIONAL ACT OF COMPLAINT or expected result',

letting go of CLINGING to form that is 'SECURITY GUARD', letting go of CLINGING to feeling that is "act of omission of duty", letting go of CLINGING to perception that is 'AVERSION to security guard of his act of omission', letting go of CLINGING TO VOLITIONAL ACT THAT IS 'complaint to society or corporate management and expected result'.....

.

Or, by observing mental hindrance 'ill will' or 'aversion' and sensations, with equanimity as soon they arise in form of thoughts or mental contents or when interacting with form = 'security guard or his act of omission'

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NOW, if we can summarise this for "EVERY SUCH BURDEN",

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If there is a **CONSCIOUSNESS = 'BURDEN'**, associated with **MANY** (form, feeling, perception, formations), i.e., HEAP of aggregates of several SELF, as follows:

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Form= 'SARAH', FEELING and PERCEPTION= 'Ill will or AVERSION'.

Form= 'TOMMY', FEELING AND PERCEPTION= 'SENSUAL DESIRE'

Form= 'Lizzy', FEELING AND PERCEPTION= 'AGITATION'

Form= 'SANDRA', FEELING and PERCEPTION= 'FEAR, ANXIETY'

...

....

... and so on,

.

Thus, CLINGING to FORM that is 'BURDEN', CLINGING to FEELING and PERCEPTION that is 'BURDEN', CLINGING TO VOLITIONAL ACT that is 'BURDEN', is reason for CONSCIOUSNESS that is 'BURDEN'.

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Thus, IF NAME-FORM ‘PERSON’ is informed that it is IGNORANCE, that was cause of CONSCIOUSNESS that is ‘BURDEN’, an act of ignorance, where an volitional act or feeling was conditioned by craving, aversion or expectation of results.

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NAME-FORM ‘PERSON’ is a “” carrier of so many”” ‘BURDENS’ With respect to CONSCIOUSNESS (with many ‘FORMS’, so many FEELING AND PERCEPTIONS and volitional acts)

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Then LETTING go of CONSCIOUSNESS that is ‘BURDEN’ is what shall be practiced for the sake of abandoning any misery related to form, feeling, perceptions,

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And what is letting go of CONSCIOUSNESS of ‘BURDEN’?

You, as a PERSON is always alert enough to not perform VOLITIONAL ACT that is conditioned by craving, aversion or expectation of results. You shall perform KARMA or KAMMA, that is NOT conditioned by expectation of result and is NOT conditioned by aversion or desire in any form.

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You must let go of **FORM**, meaning perform every type of “interaction with Worldly objects, people, and phenomenon”, in such a way that NO craving, NO Aversion, or delusion arises. Or, if a SADHAK has decided to RENOUNCE worldly life, then he shall SIMPLY LET GO OF FORM or worldly interaction in all forms.

You must let go of **FEELING**, meaning “contact or interaction of 6 sense media” with Worldly objects, people, and phenomenon, food, does not create craving, Aversion, or ‘delusion with respect to thoughts’ and with respect to object of CONTACT or INTERACTION. Or, if a SADHAK has decided to RENOUNCE worldly life and sensual pleasures, then he shall SIMPLY LET GO OF FEELING that arise on account of CONTACT of 6 sense media in all forms. He does not get attached to visuals, sounds, tastes, verbal talks, touch, smells, and gives up all kind of delusion with respect to mind.

You must let go of **PERCEPTION**, meaning perform every type of interaction with Worldly objects, people, and phenomenon, in such a way that NO craving, NO Aversion, or delusion arises “with respect to MIND”. Or, if a SADHAK has decided to RENOUNCE worldly life, He simply gives up any delusion with respect to MIND, and detaches himself from mind that is in a habit of evaluating phenomenon by labelling them as craving or aversion.

You must let go of **FORMATION** or FABRICATION or VOLITIONAL ACT, meaning perform every type of interaction with Worldly objects, people, and phenomenon, in such a way that NO craving, NO Aversion, or delusion arises when REACTING in response towards form, feeling, perception. All type of volitional act is carried out with compassion and where there arises no craving, aversion during formation or fabrication. Or, if a

SADHAK has decided to RENOUNCE worldly life, then HE SIMPLY REFUSES TO REACT to anything whatsoever with respect to form, feeling and perceptions.

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You must perform all actions without expectations, and no karma shall be conditioned by craving or aversion.

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Similarly, one shall OBSERVE CONSCIOUSNESS 'BURDEN' with EQUANIMITY and as an OBJECTIVE OBSERVER as soon as they arise on body, in form of GROSS SENSATIONS or MENTAL HINDRANCES or due to any phenomenon that is in a state of flux.

KARMA / INTENTIONS - a case of good karma and bad karma

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If there is a woman, who by will of fate, destiny, or for reasons of maintaining her family, or for for reason unknown, is now a 'prostitute',
for her, this 'act of prostitution' is just a way to survive and bring food to family.

This woman, when she dies, MAY still goes to ""HIGHER PLANE or pure and noble world""

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SIMILARLY, If there is a ANOTHER woman, who by will of desire to experience material life, is now a 'prostitute',
for her, this 'act' is a way to experience material pleasure of life

This woman, when she dies, MAY be born again in ""lower world"".

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ALSO, there is MAN, who by desire to seek sensual pleasure goes to a PROSTITUTE,

He thinks lowly of prostitute and her work, thinks such a woman is a disgrace but still worthy of seeking pleasure,
this man, when he dies, he MAY be born again in "lower world"

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But, there is ANOTHER MAN, who by desire to seek sensual pleasure goes to a PROSTITUTE,

he is of opinion, that a prostitute is just doing work that is assigned to her by fate of will, or for any reason,

he knows, that in most cases these woman are victim of survival game, due to reasons, beyond their control. He also thinks that these types of women are mostly approached by men of lower deeds, and contemplates that if he as a 'NOBLE PERSON', goes to her, then at least once a while she can get a company of a 'NOBLE PERSON', and he acts out of respect during the whole process,

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this man when he dies, he MAY be born again in "higher world"

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Thus, although the SAME DEED was performed by 2-PROSTITUTE or '2-MEN seeking sensual pleasure', BUT THE 'INTENT BEHIND THE DEED' that was pure or impure decides the RESULT OF KARMA.

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Hence, when doing a KARMA, GOOD OR BAD does not matter, it is the "INTENTION BEHIND THE KARMA" that decides the purity or impurity of a karma.

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++++ What is EGO? What is PERCEPTION of EGO? How the Ego is formed in first place?

The EGO, is formed in many ways: -

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The most common of EGO that was formed was 'perception of an ego' of 'I' or "ME", "I am"

Similarly, when one became 'TEACHER', the 'perception of an ego', 'TEACHER' was formed

Similarly, when one became a 'PRESIDENT or a CEO' of a COMPANY, the 'perception of an ego', 'PRESIDENT or CEO' was formed

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..

Now 'PERCEPTION', is an ELEMENT of a 'SELF'. A SELF is nothing but a SANKHARA or MENTAL DEFILEMENT.

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So, now one can have several EGOS in form of 'I', 'ME', 'TEACHER', 'PRESIDENT', 'CEO', and so on. And when such perceptions formed and recorded as aggregate of 'SELF', one tends to CLING to these perceptions that are formed as part of 'SELF'.

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When such perceptions of EGO are formed, NAME-FORM or a person may have developed CLINGING to them, and when any of these EGO are challenged, the name-form becomes miserable.

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For example, to an EGO= 'TEACHER', if a student does not show respect, refuses to give respect as a teacher shall be given, then the name-form or a person becomes miserable.

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Similarly, EGO= 'PRESIDENT or CEO', of a company who is challenged by their employees or those working with him/her, or in some cases when a name-form or a person loses this title due to corporate re-structuring, may get miserable on account of such a challenge to their EGO.

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The person or name-form becomes miserable only because they have tightly clung to their perception of EGO and have formed a DESIRE or CARVING to that EGO of them. And when these perceptions are challenged in any form, or when these perceptions of ego are altered or taken away in any ways, the name-form with perception of EGO become miserable.

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+ Now, as per BUDDHA's teachings, **CLINGING TO Aggregate of self, perception of an EGO as in this case, is a 'BURDEN'**,

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Thus, 'letting go' of clinging to perception of an EGO is the way to eradicate mental defilement 'EGO=teacher, Ego='CEO or president'

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And who is the carrier of BURDEN? NAME-FORM with CONSCIOUSNESS and MIND-BODY is the carrier of burden.

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Thus, you as a name-form '**PERSON**'" is carrier of this 'BURDEN'

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Now, as buddha says, one has to let go of **CLINGING** to form, **CLINGING** to feeling, **CLINGING to perceptions**, **CLINGING** to formations, **CLINGING to Consciousness to eradicate mental defilements or a sankhara, in all forms.**

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AND, how to get rid of this SANKAHRA 'BURDEN'?

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By letting go of **CLINGING** to SANKHARA or **Consciousness** = 'BURDEN'.

By letting go of **CLINGING** to PERCEPTION of an EGO, that is 'teacher, or CEO or president',

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letting go of **CLINGING** to form that is 'EGO', letting go of **CLINGING** to feeling that is "EGO of any type", letting go of **CLINGING** to perception that is 'EGO of any type, President, CEO, teacher etc.', letting go of **CLINGING TO VOLITIONAL ACT THAT IS 'clinging to perception of ego'** shall be practiced to eradicate mental defilement of EGO of any type.

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+++ 'EGO CONSCIOUSNESS' or ego,

is that portion of the human personality which is experienced as the "self" or "I" and is in contact with the external world through perception of strong views about self that is 'I'.

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When this PERCEPTION of 'EGO' inherent or cognized as 'SELF', is challenged, the person may feel offended or hurt.

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in reality, the perception this 'SELF' i.e.; 'EGO' is nothing but a false view of 'I', cognized as 'SELF' to which a 'BEING' CLINGS to.

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CLINGING to perceptions or any type of aggregate of 'SELF' is a 'BURDEN'

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a NAME-FORM (BEING) is a carrier of this burden.

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Letting go of a false view or clinging to self 'ego', must be practiced to be free from this 'BURDEN'

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The letting go of this FALSE 'SELF', must be practiced to free one from MENTAL DEFILEMENT of 'SELF' that is 'EGO CONSCIOUSNESS'

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++ O 'Radha', O 'RESMA', Let us understand how to not cling to illusion of STRESS created by MARA, let go of MARA and turn mind towards SUPREME-SELF or UNIVERSE

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Let's say there was a PROJECT WORK assigned to you with a TEAM of few men and women. Now, in the past also you have been assigned such PROJECTS and a TEAM to work with, and by your experience you know that every such assignment brings in with it, 'STRESS', and after every such assignment, by the time you have declared peace by completing the PROJECT, there comes ANOTHER PROJECT, which again brings 'ANOTHER STRESS'. This is a CYCLE OF WORK aka 'STRESS', which you must go through, but how do you AVOID STRESS and RELATED features like aversion, clinging to work and clinging to task at hand, clinging to desires and aversion with respect to task and team members, and loss of peace of mind etc?

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O 'Radha', O 'RESMA', Now, let's consider, that, there was a time, when out of PASSION and LOVE for one MAN, you were engrossed in his thoughts all the time. When you ate food, you did not feel the taste of food, as you were completely immersed by feeling of love and passion for the man and your thoughts just moved around that man while you ate food.

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Similarly, when you walked for shopping, you travelled to work, and also when you were assigned project work, you continued to be immersed in thoughts of that man, and while all phenomenon that passed by, all work you completed at hand, you, by being immersed in thoughts of your love and passion for the man, DID NOT CLING to ANYTHING that CAME BY YOUR WAY, you did not cling to WORK, you did not cling to taste of food, you did not CLING to ANYTHING, as your surrender to one and only one man and his thoughts of love and passion captivated you. You just KEPT A "" **BARE**

MINIMUM ATTENTION to SURROUNDINGS, other people, other feelings, other thoughts, phenomenon's that passed by, keeping focused primarily only on thoughts of MAN you were in love.

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Similarly, when your body part was hurt due to collision with an object, when your team members caused you stress during projects tasks, when you travelled, when you walked, when you ate food, without creating any craving or aversion towards all phenomenon that passed by, you always **"TURNED YOUR MIND"** back to THOUGHTS OF A MAN for whom you had passion and delight, thus, **'DETACHED'** from everything else, you just performed all tasks that came by, **'without clinging'** to anything whatsoever, and thus you were living blissfully.

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By NOT creating craving or aversion with respect to people or all phenomenon that passed by, by not creating craving, aversion, by not clinging and by no expectation with respect to team members, tasks, food etc, by NOT clinging to anything that came your way, **'by not clinging to expectation tied to any task'**, DETACHED from everything else, you completed all task that came by your way without forming any attachment to them, and thus, by being always eager to **"TURNING YOUR MIND BACK"** TO THOUGHTS OF MAN YOU LOVED, you lived blissfully, surrounded by love and passion for man and immersed ONLY in his thoughts.

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'O RESMA', THIS IS HOW you SHALL APPROACH ALL TASKS, PHENOMENON, WORLDLY MATTERS, PEOPLE, by being DETACHED, NOT CLINGING TO TASKS AT HAND, NOT CLINGING TO people, tasks, foods, phenomenon etc. Just keep BARE MINIMUM ATTENTION to everything else, and TURN YOUR MIND's FOCUS to SUPREME-SELF i.e., UNIVERSE OR GOD. The UNIVERSE is God and God is UNIVERSE and we shall only SURRENDER TO the SUPREME REALITY and there is only ONE SUPREME-SELF or REALITY and that is this UNIVERSE. UNIVERSE AND GOD are both same and there is no difference between universe and God.

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Every ACTION is a KARMA, but every KARMA is not an ACTION. KARMA is the one that is CONDITIONED BY Craving, aversion, delusion, clinging, expectations and when one is TIED to result and expectations to result of karma, one creates NOTHING but a MISERY. And once a MISERY has arisen (taken BIRTH) it must go through cycle of AGEING, STRESS, DEATH or cessation. Thus, every arising of a phenomenon shall be seen as 'MISERY'. A PROJECT TASK that is performed detached, without clinging to expectations, without clinging to team members, always turning mind back to supreme-self, keeping only bare minimum attention to surroundings and phenomenon and people that pass by, one is able to complete such a task blissfully.

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Now, if there was a team member or any person that caused distress or stress during the project work, one shall NOT create any aversion to that member, and by not clinging to any expectation, by being detached, the team member or people causing distress may be repeatedly informed of action that are required to be done till the outcome is achieved. For example, some team members may require repeated instructions on work, but such instructions shall not carry any aversion to them or clinging to expectation of result. At best you can have compassion for all such beings. The outcome of work is important but that shall not create any aversion or clinging whatsoever towards people,

team members and all such tasks can be handled by being detached, keeping only the 'bare minimum attention' to people assigned to tasks, and you '**RESMA**', shall **STRIVE** to always bring focus back to supreme-self or reality, i.e., UNIVERSE or God.

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For example, if a person has not performed his task rightfully, and EVERY TIME you SHALL REPEAT the instructions to this member about his task; as if you are going to him for the very first time and remind him of his duty towards task, and in doing so you ensure that you have not created any AVERSION to him or not created any EXPECTATION from him, DETACHED, you perform your duty of informing the member of their unfinished tasks, immediately then, you 'let go' of any expectation, and keep only 'bare minimum attention to people involved' , and when finished with days work, you let go of attention to worldly matters (form), let go of feeling and thoughts, let go of any perceptions or evaluations directed by mind, let go of volitional act and 'turn your mind back to supreme-self or universe or God' , this is how you perform your tasks and live blissfully.

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Remember, that every time out of IGNORANCE you create a CONSCIOUSNESS with aggregate of SELF or a SANKHARA that is conditioned, you have brought something to existence and when that something arises, then that something must go through ageing, stress, and death or cessation. The only way to not create aggregate of self or a SANKHARA with element of FEELING and VOLITIONAL ACT that is CONDITIONED either by craving or aversion or delusion or clinging is by being DETACHED and maintaining absolute equanimity, and being an objective observer.

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That is why '**RESMA**', just like in example above, your being immersed in love of a MAN made you detached from everything else, and you did everything by keeping only a BARE MINIMUM ATTENTION to worldly matters, you did not CLING to anything while performing tasks, work, or to phenomenon that passed by as you were so much immersed in thoughts of man you loved, and thus you were unaffected by craving or aversion with respect to world, people, phenomenon that passed by;

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in the same way, '**RESMA**', you shall attend to all worldly matters, detached, 'keeping only bare minimum attention to surrounding', 'cling to nothing', and you must always STRIVE to TURN your mind towards SUPREME-self or UNIVERSE.

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Bhagavad-Gita

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The wise mourn neither the living or the dead (2:11)

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"Like two birds of golden plumage, inseparable companions, the individual self and the immortal Self are perched on the branches of the selfsame tree. The former tastes of the sweet and bitter fruits of the tree; the latter, tasting of neither, calmly observes."

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The four castes (Page 47)

Returning to the subject of caste, we can now realize in the light of Krishna's 47 exposition that Shudras are those who are servants to materiality and ignorance, Vaishyas are those who have an intellectual understanding of the possibility of their betterment, Kshatriyas are those who, being close to apprehension of the Self, are able to intuit the truth of the Self while aware of their limitation, and Brahmins are those who see and know the Self. This is the sum of the entire matter

right now it must be made clear that swadharma means "self-dharma," the action which is in perfect accordance with our present state of evolution, which may be spoken about in terms of caste. Yet, the higher meaning is the dharma of the Self, the action that will best lead to the knowledge of our eternal being.

Considering pleasure and pain, gain and loss, victory and defeat the same, then engage in battle. Thus you shall not incur evil (2:38)

Those of desire-filled natures, intent on heaven, offering rebirth as actions' fruit, performing many and various rites, are aimed at the goal of enjoyment and power (2:43)

Those of desire-filled natures, intent on heaven, offering rebirth as actions' fruit, performing many and various rites, are aimed at the goal of enjoyment and power (2:43)

Vaiseshika sutraatna (Philosophy)

1-that there are three categories— substance (dravya), quality(guna), and developments {paryaya). Substances are the substrata of qualities; qualities are inherent in one substance, and developments have the characteristics that they inhere either in substances or in qualities. Substances are six— merit (dharma), demerit (adharma), space, time, matter, and souls;

2- they make up the world. The characteristic of merit is motion that of demerit immobility ; that of space,

3- which contains all other substances, is that it makes room for everything; that of time is duration ;

4- that of soul realization of knowledge, faith, happiness and misery ; and the characteristic of Soul is knowledge, faith, conduct, austerities, energy, and realization (of its developments);

The truth of suffering is to be fully understood, the craving and defilements which originate it are to be abandoned, Nibb±na as deliverance from suffering is to be realized, and the Noble Eightfold Path that leads to deliverance is to be developed. The individual who has completed these four functions is the ideal figure of Therav±da Buddhism. This is the Arahāt, the Liberated One, who has broken all bonds binding to the round of becoming and lives in the experienced freedom of Nibb±na.

There are the "five aggregates" into which the Buddha analyzes the individual personality.

Buddhist cosmology recognizes three spheres of existence—the sense sphere, the fine-material sphere and the immaterial sphere. Human existence belongs to the sense sphere. Non-returners, after death, are reborn in the fine-material sphere and attain liberation there.

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KAMMA is RE-BIRTH producing actions, thereby new life.

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This equanimity is not indifferent aloofness but a balanced response to any situation— a response motivated and directed by wisdom and compassion.

Only in the Arahant, the liberated one, will such detachment in face of adversity be genuine and unshakable. Only he can truly say of himself that he has risen above the vicissitudes of existence; that his “mind is unshaken by the eight worldly events” (Mahā-Māgala Sutta): gain and loss, repute and disrepute, praise and blame, joy and woe. Being free from all three cravings, he is free of “both sides”: the longing for life and the longing for death, the fear of life and the fear of death. He who has conquered craving has conquered all the worlds, the “here and the beyond.”

siddharm

the Arahant's equanimity is marked by perfect and unshakable equipoise in the midst of the vicissitudes of life and in the face of all the problems and conflicts that may come within the range of his experience. This equanimity is not indifferent aloofness but a balanced response to any situation— a response motivated and directed by wisdom and compassion.

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that his “mind is unshaken by the eight worldly events” gain and loss, repute and disrepute, praise and blame, joy and woe. Being free from all three cravings, he is free of “both sides”: the longing for life and the longing for death, the fear of life and the fear of death. He who has conquered craving has conquered all the worlds, the “here and the beyond.”

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Vaiśeṣika sūtra (Philosophy)

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That, there are three categories— substance (dravya), quality (guṇa), and developments (pariṇāma). Substances are the substrata of qualities; qualities are inherent in one substance, and developments have the characteristics that they inhere either in substances or in qualities.

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Substances are six— merit (dharma), demerit (adharma), space, time, matter, and souls; they make up the world. The characteristic of merit is motion that of demerit immobility ; that of space, which contains all other substances, is that it makes room for everything; that of time is duration ; that of soul realization of knowledge, faith, happiness and misery ; and the characteristic of Soul is knowledge, faith, conduct, austerities, energy, and realization (of its developments);